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J. Sewenbray
(Oblate, S.S.J.G. 1949
Cambridge.)
K.C.S.G.

# THE SPIRITUAL EXERCISES
# OF
# SAINT IGNATIUS OF LOYOLA

*First Edition* . . . . *July* 1919
*Second Edition* . . . *August* 1922
*New and Revised Edition*. . *May* 1930

# PREFACE
## TO THE THIRD EDITION

In this new edition, besides a few verbal changes and the correction of some typographical errors, I have re-written note 15, page 57, and notes 13 and 15 on pages 85 and 86 respectively. In previous editions these last two notes were based upon the explanation of S. Ignatius' words given by Father Diertins, Vol. I, page 120 ; but a friendly reviewer, Father Manuel Pyboch, S.J., writing in *Manresa*, October, 1926, has pointed out that there is another interpretation which has a greater weight of authority in its favour. I agree with his criticism, and have therefore recast these notes.

I take this opportunity also to make a small addition, which it is now too late to incorporate in the text of the book. On page 6, line 10, after the words *rid itself of them*, insert : 'This is not to be understood in the sense of a complete uprooting of inordinate affections, which is often the work of a lifetime, but rather of such a degree of mastery over them as shall enable us freely to follow the will of God in the right ordering of one's life.'

In other respects this edition conforms to that of 1922.

W. H. L.

*Oxford,*
*May,* 1930.

# PREFACE
# TO THE SECOND EDITION

In this second edition, besides correcting a few misprints, I have made a slight alteration at the foot of page 18 in order to make the meaning clearer; and for the same reason I have substituted in note 5, page 150, 'restrained' for 'suspended.'

It should be added that since the preface to the first edition was written the MS. of the old Latin version referred to on page viii has been printed and published by the editors of the *Monumenta Historica Societatis Jesu* in a volume entitled *Monumenta Ignatiana ex autographis vel ex antiquioribus exemplis collecta, secunda series*, Madrid, 1919.

W. H. L.

*Oxford,*
*August*, 1922.

# PREFACE
# TO THE FIRST EDITION

THIS book is an attempt to make the Spiritual Exercises of S. Ignatius Loyola better known to English readers, and especially to directors of retreats. It consists of a literal translation into English of the Spanish text of S. Ignatius, together with an explanatory commentary, some longer Additional Notes, and a translation of the *Directorium in Exercitia*.

The actual autograph of S. Ignatius has unfortunately been lost. There is, however, in the archives of the Society of Jesus at Rome a copy made by a secretary, with corrections in the handwriting of S. Ignatius, and bearing the title: *Exemplar Hispanicum Exercitiorum Spiritualium* | *A. S. P. N. Ignatio* | *Probatum variisque in locis manu propria* | *Emendatum.* It is this MS. which is now commonly called the *Autograph*, a name given to it by the Fifth General Council of the Society, A.D. 1593, and generally used since that time. The corrections made by S. Ignatius, either in the margin or between the lines, are thirty-two in number.[1] None of them affect the substance of the text; they merely give the thought of the Saint with greater clearness and precision. This text was first printed and published at Rome in 1615 under the editorial care of P. Bernardo de Angelis, S.J., secretary of the Company of Jesus, and has often been reprinted. The edition I have used is that published at Barcelona by Francis Rosal, 1892.[2] The MS. itself has now been reproduced by phototype.[3]

Two Latin translations of this MS. were made during the lifetime of S. Ignatius. One of them is a literal but rough and inelegant version, probably the work of the Saint himself;[4]

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[1] P. Antoine Boone, S.J., *Les Corrections Manuscrites des Exercices de S. Ignace.* Collection de la Bibliothèque des Exercices, No. 18.

[2] *Exercicios Espirituales de S. Ignacio de Loyola, Fundador de la Compañía de Jesús, en su texto original.* Barcelona, 1892.

[3] *Ejercicios Espirituales de S. Ignacio de Loyola fundador de la Compañía de Jesús.* Reproducción fototípica del original. Roma, Stabilimento Danesi. 1908.

[4] Debuchy, *Introduction à l'étude des Exercices Spirituels de Saint Ignace.* Enghien, 1906, p. 4.

the other, in more flowing and literary style, is the work of P. André de Freux (Frusius). Both these versions were approved by Pope Paul III in 1548, but the latter alone, probably as being better adapted to the literary taste of the time, was chosen for printing, and was published at Rome on September 11 of the same year, under the care of Polanco, with the simple title: *Exercitia Spiritualia*, and the monogram IHS. This is still the official text, and is commonly called the Vulgate. The other version generally referred to as the ancient Latin (antiqua versio latina) has never yet been published.[1] The MS. is dated by the amanuensis July 9, 1541, and is inscribed on the outer leaf in the hand of S. Ignatius: *todos exercicios breviter* | *en latin*, by which he meant not that this was an abbreviation of the Spanish original, but only that the Exercises, which are intended to be amplified by word of mouth, are here to be found in the terse brevity with which he had first written them down. The Vulgate version is of slightly later date, for de Freux did not enter the noviciate till 1541; but it must be earlier than 1548, the year in which both these versions were presented to the Pope for his examination and approval.

Any translation of the Exercises, if it is to keep close to the original, must of necessity reproduce much of the rugged and often incorrect style of the author. When S. Ignatius made the first rough draft of the Exercises at Manresa he had little education, and still less practice in writing. He has, says Fr. Astrain,[2] 'no beauties of style. He wrote incorrectly and with difficulty in a rude Castilian which attracts attention from time to time only by the energetic precision with which he has stereotyped certain ideas in concise and indelible phrases. And this arises not from any special literary qualities possessed by the Saint, but from the powerful intuition with which he has penetrated to their foundation the truths of the moral and spiritual order.' 'From a literary point of view,' says J. Janssen,[3] 'the book of the Exercises is entirely without charm. In its artless simplicity it is in striking contrast with the pedantic works of the humanists of the sixteenth century. It is one of the simplest and most sober of ascetic books that has ever been written;

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But see Preface to the second edition, p. v.

[2] *Historia de la Compañía de Jesús en la Asistencia de España*, Madrid, 1902. T.i.p. 147.

[3] *L'Allemagne et la Réforme* (trad. fr.), Paris, Plon. T. iv. p. 402. Quoted by Debuchy.

utterly devoid of all learned rhetoric, exaggeration, or mystic heights.' Along with maxims and counsels expressed purposely with the utmost brevity, there are, as Fr. Debuchy says,[1] 'a few outpourings of the soul in certain colloquies; but their intense pathos resides, not in the words, but altogether in the poignant situation, brought about by the author, of the sinner before the crucifix, of the knight in presence of his king, of the creature at the feet of the Creator.'

It would have been easy to give a more smooth and flowing English version by translating from the Vulgate, but this would have been, in many places, to paraphrase rather than to translate the original Spanish. It seemed best, therefore, in the case of a book where the language is so terse and full of meaning to keep as closely as possible to the actual words of the author, even at the risk of reproducing the harsh, and often ungrammatical, character of his style. Only so could the translation serve as a basis for the commentary which is intended to bring out and explain the meaning of the exact words in which he has expressed his thought.

The text, and all quotations from it in the notes, are printed in italic type: quotations from other sources are distinguished in the ordinary way. In the Spanish Autograph the headings of the different sections are not very clearly distinguished from the rest of the text. In order to make the arrangement of the book clearer to the eye I have printed their initial words in italic capitals at the head of each section, and added within square brackets a few other headings which are not in the original.

Throughout the commentary I am greatly indebted to the invaluable notes of Fr. Roothaan (*Exercitia Spiritualia S. P. Ignatii de Loyola, cum versione literali ex Autographo Hispanico, Notis illustrata*, Roehampton, 1881), large portions of which I have translated, sometimes abridging, sometimes on the other hand amplifying them from other sources, and with my own remarks. In addition to the notes of Fr. Roothaan the books I have chiefly used are Gagliardi, *Commentarii seu Explanationes in Exercitia Spiritualia S. P. Ignatii de Loyola* (Brugis, 1882); Suarez, *De Religione Societatis Jesu*, Lib. IX.[2]; Luis de la Palma, *Praxis et brevis Declaratio Viae Spiritualis* (Staraviesiae, 1889); Diertins, *Exercitia Spiritualia S. P. Ignatii Loyolae cum sensu eorundem explanato* (Augustae Taurinorum, 1838); Ferrusola, *Commentaria in Librum Exercitiorum S. P. Ignatii Loiolaei,* Hispanice scripta, Latine reddidit Jacobus Nonell (Barcinone, 1885); Nonell, *Ars Ignatiana* (Barcinone, 1888); Denis, *Commentarii in Exercitia Spiritualia S. P. N. Ignatii* (Mechliniæ, 1891); Hummelauer, *Meditationum et Contemplationum S. Ignatii de Loyola Puncta* (Friburgi Brisgoviæ, 1896). The Additional Notes are meant to bring out the special teaching of the several Exercises, especially of those which are sometimes called the Capital Exercises, viz. the Foundation, the Kingdom of Christ, the Two Standards, the Three Classes, and the Three Modes or Degrees of Humility, and to show their relation to one another. A few of them, however, treat of the matter and form of the Exercises of the several Weeks, and of some other subjects which could not conveniently be discussed in the commentary. They should be studied in connexion with the several portions of the Exercises to which they relate.

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[1] *Introduction à l'étude des Exercices, etc.*, p. 7.

[2] The three chapters in which Suaraz comments on the Exercises have been printed separately by Lethielleux, 10 rue Cassette, Paris.

Lastly, I have translated the *Directorium in Exercitia.* This most useful treatise is an official body of instructions drawn up for those who give the Exercises to others. The first edition of it was published in 1591, and, after careful consideration and correction by some of the most experienced Fathers of the Society, it appeared in its final and authoritative form by command of the General, Claudius Aquaviva, in 1599 (see Preface to the Directory, p. 271, and Translator's Note, p. 272). It comes to us, therefore, with the highest authority, and should be carefully studied in connexion with the several parts of the Exercises on which its chapters comment.

The whole of this book, both the translation and the commentary, was ready for the press in June, 1914. Circumstances, however, arising out of the war, have prevented its publication until now. The delay has given me the advantage of reading Father Rickaby's Commentary which appeared in 1915. I have availed myself of this opportunity to add in a few places some words and explanations taken from his notes. These are acknowledged in the places where they occur.

W. H. L.

*Oxford,*

*July*, 1919.

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[1] For the reason of the inversion of the order of this and the preceding Mystery, see note 40, p. 97.

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# INTRODUCTION

The Spiritual Exercises of S. Ignatius are intended primarily for use in times of retreat. More particularly their purpose is defined in the title: *Spiritual Exercises whereby to conquer oneself, and order one's life, without being influenced in one's decision by any inordinate affection.*[1] To order one's life according to the will of God, that is the purpose which the retreatant is supposed to have in view. He comes into retreat either to consider the question of his vocation, and to choose accordingly a state of life, whether it be the ordinary life in the world, or the priesthood, or the Religious state; or to reform, if need be, and to order his life in a state already chosen and fixed; or simply to seek a renewal of fervour and to make progress in the life of grace. One or other of these objects must be the purpose of every retreat that is made according to the plan and method of S. Ignatius.

The contents of the book fall into two classes. First, the Exercises properly so called, viz. the meditations, contemplations, examinations of conscience, and other methods of prayer. And second, a number of counsels and instructions explaining how the general course of the retreat is to be adapted to various classes of persons, or to individuals, according to their several capacities, circumstances, needs and dispositions, and in particular how the different Exercises are to be made, and the retreatant helped and encouraged in the difficulties he may encounter in the course of them. These instructions are addressed for the most part, though not exclusively, to those who give the Exercises to others. Indeed the whole book is primarily a manual for the use of directors of retreats: it is not intended to be put into the hands of retreatants, except in cases where long study and experience has made them capable of using and applying it without external help and guidance.

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[1] This title does not appear on the first page of the book, but is placed after the twenty Annotations, which form a kind of introduction to the Exercises themselves.

The meditations and contemplations are distributed into four divisions which S. Ignatius calls Weeks, each of which may be curtailed or extended according as the retreatant more quickly or more tardily attains its special fruit.

Neither the retreatant, however, nor the director will find here meditations worked out and ready for use, but only the materials out of which they may be made, and directions for making them. For the most part only the subjects of the meditations are indicated, with references to the very brief points contained in *The Mysteries of the Life of Christ our Lord*, which will be found in their place towards the end of the book. Even in the few cases where the matter is given more fully, it is still only in outlines which will need to be developed and applied by the director.

How this is to be done must be learnt from a close study of the text of S. Ignatius, and also of the commentary and longer Additional Notes which are here provided for its explanation and illustration. It is not enough that the book should be read through once, or even twice or thrice: long and minute study is necessary if its teaching is to be grasped both as a whole and in its parts. In places almost every word must be carefully weighed, and one part of the book compared with another so as to bring together all that bears upon any particular point; for the various parts of the book are not always placed by S. Ignatius in the order in which they may be required for use. For example, the two sets of rules for the discernment of spirits will often be required during the Exercises of the First and Second Weeks, though they are not printed till after the Fourth Week, almost at the end of the book; and certain notes and instructions which should be studied before entering upon each Week are not always placed at the beginning of those Weeks.

What instructions are applicable to each Week, and when and how they are to be applied, may often be learnt from the Directory. Chapter xi. 5, 6, for instance, points out which of the twenty Annotations ought to be explained to the retreatant before he begins his retreat, and also when it is well to make use of the Admonition which stands just before the Foundation. Chapter xv. 8, 9 tells us when, and under what circumstances, the ten Additions, and especially the last of them, should be made use of; also, when it may be expedient to explain the rules for the discernment of spirits belonging to the First Week; while the use of those belonging to the Second Week is explained in Chapter xxx. 7. These are only a few examples of the ways in which a study of the Directory will help the director to understand and apply the teaching of the Exercises. Many other instances will be found noted in the commentary.

To make the Exercises fully and completely would require a period of about thirty days; but they may be shortened and adapted to retreats lasting only for a week, or even less.

For those who desire to make them in full the order of the Exercises should be followed through the four Weeks, with liberty, however, to make such changes as are sanctioned by S. Ignatius in certain observations and instructions which he has inserted here and there in the text.

For those on the other hand who wish to make a retreat of a week only, or less, a selection must be made, care being taken to choose such meditations and contemplations as may be suitable to the character and circumstances of the retreatants and the purpose they may have in view. But in every retreat, which goes beyond the First Week as many as possible of what are called the capital meditations[1] should be included, for these are the very soul of the Exercises, and unless all the other meditations and contemplations are referred to them, and seasoned with their spirit and teaching, they will lose a great deal of their force; and although each of them taken by itself may be good and useful, yet the retreat will not have the special character and effects which S. Ignatius intends. What this character and effects are will be found fully explained in the commentary, and especially in the longer Additional Notes.

Before entering upon the study of the book itself it will be useful to give a summary view of the whole course of the Exercises, and to point out the purpose of each of the four Weeks into which they are divided.

The course opens with the consideration of the end of man and of creatures. This is called the Principle and Foundation, because from it are deduced all the practical truths which the subsequent Exercises teach, and upon it is built the whole fabric of the spiritual life as S. Ignatius conceives it. Then in the First Week we are led to meditate upon sin and its consequences,

[1] See Additional Note O, p. 249.

in order that we may be thoroughly humbled in the conviction of our nothingness and vileness; while at the same time our hearts are melted in true contrition, and moved to wonder and gratitude, as we realize the mercy and forbearance of God in sparing us till now, and giving us time for repentance and amendment of life.

The Second Week is introduced with the meditation on the Kingdom of Christ, in which we contemplate our Lord Jesus Christ as our King, and the great Captain of our salvation, calling all men to follow Him in His warfare against sin, the world, and the devil. How we are to do this is set before us in the meditation on Two Standards, and in all the contemplations on the Mysteries and teachings of our Lord's life. He is the Way, the Truth, and the Life. We are to follow Him in whatever way and degree of nearness to Himself He may call us; and we can do this because He is not only our example, but our life, dwelling in us by His Holy Spirit, and communicating to us His divine nature. And it is while we thus meditate upon our Lord's life and teaching that we are to consider in what state of life He would have us serve Him; or, if our state is already fixed, what step onward He would have us take so as to correspond more perfectly with the grace which He gives us. Thus the Second Week ends with the Election.

In the Third Week, which is devoted to the contemplation of the Passion, we strengthen ourselves in our resolution, and prepare for all that it may cost us, by meditating upon the steadfastness and courage and patience of our Lord in all His overwhelming sufferings and humiliations, even to the death of the Cross, while at the same time we renew our penitence and deepen our contrition by the consideration that all these sufferings were endured for our own personal sins.

Lastly, in the Fourth Week, in which we contemplate the risen and glorified life of our Lord, we rejoice with Him in His triumph and joy, and gather hope and courage for ourselves, who are called even now to live in the power of His resurrection, while we look forward to share His manifested glory hereafter in heaven. Then, to crown all, S. Ignatius gives us an Exercise which he calls a *Contemplation for obtaining Love.* We love God because He first loved us, and as is the way of love has given us lavishly of what is His. All that we are and have is His gift: in response then to His love we can but give Him back what He has given us. *Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, all I have and possess. Thou hast given all to me; to Thee, O Lord, I restore it: all is Thine, dispose of it entirely according to Thy will. Give me Thy love and Thy grace, for this is enough for me.* Such is the full meaning and expression of that praise, reverence and service of God, and that perfect detachment in the use of creatures, which are set before us in the Foundation.[1]

It is interesting to note that the outline of the course of the Exercises is already traced for us in the following passage of the Epistle to the Hebrews: 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author (or captain, R.V. margin) and perfecter of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'[2]

The Spiritual Exercises are mainly the record of S. Ignatius' own experience during his retreat at Manresa, and it is this which gives them their peculiar vitality and power. No doubt when he went to Manresa he had some knowledge of the traditional spiritual and ascetical teaching of the Church, but he had not yet become a student, and the only books he had with him during his retreat were the Gospels and the *Imitation of Christ*. With these as his companions, he wrestled, and sought, and prayed, and passed through trials and experiences which stirred his soul to its very depths, and issued in an entire transformation of his whole being. Then looking back over the course he had traversed, he set down briefly in writing the truths upon which he had meditated, and the experiences through which he had passed, combining them in a system of such wonderful arrangement and completeness that the *Spiritual Exercises* have done more than anything else to promote the practice of retreats, while at the same time they have furnished a standard and a line of thought for their conduct. They have done this because they are not only the faithful record of the actual struggles of a soul on its way to God, but because their order and method embrace the successive stages through which every soul must necessarily pass in its progress from sin and self to complete conversion and sanctification. The Exercises are not a mere assemblage of meditations put together anyhow. They follow in a logical order, and have a psychological relation to one another admirably fitted for the purpose in view. They form an organic whole, each part of which rests upon what has gone before, and is presupposed in all that follows. Every one who really studies the book, or still better, who has 'made the Exercises,' will quickly be convinced of this.

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[1] The purpose of each of these four Weeks may be summarized in as many short sentences: (1) *Deformata reformare;* (2) *Reformata conformare;* (3) *Conformata confirmare;* (4) *Confirmata transformare.*

For a fuller and more detailed account, see Suarez, *De Religione* IX. vi.; J. Petitdidier, S.J., *Exercitia Spiritualia juxta normam S. Ignatii Loyolae*, Paris, 1912, Synopsis analytica, pp. 9–15; and Xavier de Ravignan, S.J., *De l'existence et de l'institut des Jésuites*, Ch. i.

[2] Heb. xii. 1, 2.

Nor is there anything in the Exercises which goes beyond the simplest and most fundamental truths of the Gospel. They are singularly free from anything that might be matter of controversy. They are just 'a masterly combination of the main universal and practical truths which concern the soul of every man. They deal with human nature in its universal characteristics, not with any school or specific form of thought. Their power depends on the orderly and progressive application of the purest Christian ideas, bringing to bear, in the most effective form, and under the most moving circumstances, the great fundamental laws of God's dealings with man, of man's account with God, and of the Spirit in His work of healing and sanctification.'[1]

It has sometimes been alleged that the Exercises and the method of S. Ignatius are a kind of Procrustean bed on which all souls alike, whatever their differences of character and need, are to be stretched. Nothing could be further from the truth. One of the first rules S. Ignatius lays down for the director of a retreat is that he should adapt the Exercises to the age, capacity, strength, and dispositions of the retreatant.[2] He makes himself all things to all men. 'His plan is to carry to the highest state of perfection those who are capable of it, and yet to be useful to more limited minds and more imperfect wills.'[3] Much more to the same effect will be found both in the book itself and in the Directory.

[1] T. T. Carter, *Retreats with Notes of Addresses*, Introduction, pp. xx, xxi.

[2] See Annotations xviii–xx.

[3] Preface to *Manresa*, p. xxv.

Again, it has been alleged as a serious defect that in the Exercises there is no mention of the Holy Spirit and His work. It is true that S. Ignatius ends the course of contemplations on the mysteries with the Ascension of our Lord, but there is no reason why it should not be extended so as to include Pentecost, and beyond that all the mysteries of our Lord's heavenly Priesthood, and our life in Him through the Spirit. Indeed this last consideration should always be borne in mind while contemplating the mysteries of our Lord's earthly life. In them we are to consider Him not merely as our example, but also as the Life of our life.[1] Moreover the work of the Holy Spirit in the soul, illuminating and moving it while it meditates, is implied throughout, and is a point on which S. Ignatius lays great stress. Thus he wishes the meditations to be given with a certain brevity in order that something may be left for the retreatant to discover for himself, by his own labour, or better still by the illumination of divine grace.[2] And again, he says that *in these Spiritual Exercises it is more fitting and much better, in seeking the divine will, that the Creator and Lord Himself should communicate Himself to the devout soul, embracing and drawing it to His love and praise, and disposing it for that way of life in which it will best serve Him for the future.*[3]

Indeed S. Ignatius is most anxious throughout that the director should keep in the background. He is never to force or drive the retreatant, nor in any way to impose upon him his own views and predilections. He is rather to follow from behind, watching to see in what way God may be leading him, ever at hand to help and encourage in trials and temptations, and to guard against delusions and rash promises and vows; but as much as possible he *should allow the Creator to work immediately with the creature, and the creature with its Creator.*[4]

In conclusion, it should be remembered that the Exercises are intended primarily for persons who have a real desire to free themselves from all entanglements of sin and inordinate affections for worldly things, and to give themselves entirely to God in whatever way, and in whatever degree of perfection, He may call them to serve Him. These alone are considered by S. Ignatius fit to receive the Exercises fully, and to be admitted to the Election; and it is such as these that the following notes and explanations have chiefly in view. At the same time it is quite legitimate to give the Exercises in part, and with suitable modifications to many others, e.g. those who merely wish to set their consciences in order by a good confession, and the acceptance of a simple rule of life which may help them to persevere in grace; or those, again, who, coming year by year into retreat, desire to make progress in spiritual life according to their several callings and circumstances. It is hoped that directors of retreats, having once learnt the deeper teachings of the book, which the notes are intended to emphasize and develop, will find themselves able to make the modifications and adaptations necessary to meet the needs of these different classes of retreatants, preserving nevertheless the essential features of the method.

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[1] See Additional Note K, *ad fin.* p. 237.

[2] See Annotation ii.

[3] Annotation xv.

[4] Ibid.; and Directory xxiv.

## PRAYER

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me;
Within Thy wounds hide me;
Suffer me not to be separated from Thee;
From the malignant enemy defend me;
In the hour of my death call me,
And bid me come to Thee,
That with Thy Saints I may praise Thee
For ever and ever. Amen.

# PART I

# THE SPIRITUAL EXERCISES

# THE SPIRITUAL EXERCISES

## TEXT AND COMMENTARY

*The text of S. Ignatius, and all quotations from it in the commentary, are printed in italic type.*

**ihs**

### *ANNOTATIONS* (1)

*for obtaining some knowledge* (2) *of the spiritual Exercises which follow; and for the help as well of him who is to give, as of him who is to receive them* (3).

(1) These Annotations may be regarded as an introduction to the Exercises. They are intended for a twofold purpose: first, to give some preliminary notion of the nature of the Exercises, explaining briefly their scope and purpose, the means they employ, and their application to different classes of persons; and secondly, to offer some advice of a general character which may be helpful both to the director and the exercitant, and may make the fruits of the retreat more abundant and secure.

(2) *Some knowledge*—for the knowledge of the Exercises to be gained from these preliminary Annotations, however valuable and important, falls very far short of a full and complete understanding of them. Indeed a real knowledge of them can only be obtained by experience. Hence it is that many persons find in this little book nothing but a dry and meagre outline. Actual use and experience are necessary if it is to yield up its secrets. Even more necessary is the light and unction of the Holy Spirit, which will be given only to those who are not merely readers or students, but exercitants as well. For the same reason S. Ignatius presupposes that the exercitant shall always be

guided and instructed by an experienced director, who shall give the Exercises by word of mouth, explaining and applying them as the needs of each may require.

(3) *And for the help as well of him who is to give, etc.* These words make it plain that the book of the Exercises is not one to be merely read through, nor indeed to be put into the hands of any and every one to study and use by himself. S. Ignatius speaks at the outset of him who is to *give* as well as of him who is to *receive* the Exercises. The retreatant, unless he is himself experienced and well skilled in their use, has need of a director, otherwise he will miss much of their deeper teaching, and may even fall into dangerous errors. For the book is so brief and concise that it needs to be explained and applied by one who has both knowledge and experience. And even in the case of a retreatant who has these qualifications, the humility which submits to be guided by another is one of the surest conditions of reaping abundant fruit and blessing.

All the twenty Annotations ought to be thoroughly familiar to him who gives the Exercises (cf. Directory, Chap. v. 7); but only a few of them need be explained to the retreatant, e.g. i, iii, v, xii, xiii, and in part xx; the rest the director will make use of as occasion may require.

*I. Under the name of spiritual Exercises is understood every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual operations, as shall hereafter be declared: for as to go for a walk, to take a journey* (4), *and to run, are bodily exercises, so in like manner all methods of preparing and disposing the soul to rid itself of all inordinate affections* (5), *and, after it has rid itself of them, to seek and to find the divine will in the ordering of one's life with a view to the salvation of one's soul, are called spiritual Exercises.*

(4) *To walk, to take a journey*—in the Spanish *pasear*, *caminar*, which Fr. Roothaan translates respectively, *ambulare*, *ire*. These words are not synonymous. *Pasear* (*ambulare*) means merely to walk to and fro, for the sake of exercise; *caminar* (*ire*, or, as the Vulgate version translates it, *iter facere*) points to a journey with a definite end in view. The ideas expressed in these words may easily be transferred from bodily to spiritual exercises. There are many, for example, who so walk in the way of the spiritual life as never to make any real progress,

because they have no definite end in view. They apply themselves daily to prayer and spiritual reading, and frequently approach the Sacraments, but they do not advance. They neither overcome their faults nor acquire solid virtues. And the reason is that they are like men who merely walk to and fro in an aimless way, returning at last to the point from which they set out. They pursue their pious exercises as an end in themselves, merely to get through them and satisfy their consciences that they have done so, but without setting before themselves any definite end to be obtained by them. They make feeble half-hearted resolutions, but when the occasion for putting them into practice arises they forget them, or have not the will to carry them out. Thus, after many ineffectual desires, they remain just what they were at the beginning. Others, on the contrary, keep the end clearly in view, and are always pressing on towards it. They look upon their spiritual exercises not merely as duties to be somehow got through, but as means to attain to a perfect victory over themselves in the mortification of their passions and the acquisition of solid virtues. It is these who make real progress in the spiritual life, and sometimes with such swiftness that they may be said to run and even to fly, rather than walk; according to the words of the Psalmist, 'I will run the way of Thy commandments, when Thou hast set my heart at liberty' (Ps. cxix. 32), and of the Prophet, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary' (Isa. xl. 31).

Therefore in making these spiritual Exercises, let no one be content to go through them in a perfunctory aimless way; but let each endeavour to make progress like one who is on a journey with a definite end in view; or better still, as one who runs in a race, 'forgetting the things which are behind, and stretching forward to the things which are before,' and pressing on 'toward the goal unto the prize of the high calling of God in Christ Jesus' (Phil. iii. 13, 14, R.V.).

Thus it is that S. Ignatius would have us enter upon the Exercises, with a serious purpose and an ardent desire to press forward in correspondence with the grace God may give us, and towards the end to which He calls us. Cf. Annotation V.

(5) *To rid itself of all inordinate affections.* An inordinate affection is one which conflicts with or hinders our true end,

the love and service of God and our salvation. It should be noticed that S. Ignatius does not speak here of sins, nor of sinful affections, but of affections which are merely inordinate, because (1) if these are got rid of, the roots of all sins, and *a fortiori* sins themselves will be destroyed; and (2) so long as inordinate affections remain in the soul they are a hindrance, as we shall see in the Second Week, to making a sound and good Election, and to attaining that state of perfection to which S. Ignatius desires to lead each soul according to its capacity. *After it has rid itself of them.* Till a soul has rid itself, or at least till it is really trying to rid itself, of all inordinate affections, it will have neither the light to see what is God's will for it, nor the courage and strength to embrace it and carry it out.

*To seek* is our part, *to find* is the gift of God, which will certainly be given to those who seek: 'Seek and ye shall find' (S. Matt. vii. 7).

*With a view to the salvation of one's soul.* The salvation here spoken of is not to be thought of merely as the soul's escape from damnation, but as including also its growth in grace in this life, and its perfection in the life to come. We are to seek by means of the Exercises so to order our life that we may attain to the highest kind and degree of spiritual perfection to which God may call us. See Additional Note B, p. 205.

It is with good reason that S. Ignatius speaks of the Exercises as *preparing and disposing* the soul. For we are not to think that all this can be accomplished in the short space of a single retreat. It is the work of a lifetime. We shall never have completely finished it so long as we are in this world. Always there will be some uprising of inordinate affections to be subdued, some further knowledge of God's will to be sought and found, some step onward of more complete correspondence and self-devotion to be taken, some more abundant entrance into life eternal to be won. But by the Exercises of a retreat the soul is to be prepared and disposed for all this, and then by daily exercises afterwards the work begun in retreat is to be secured and carried forward. This word of caution may be needed, especially by beginners, who, as soon as they feel the stirring of some good desires in retreat, are apt to think the victory already won, when perhaps the battle is only just beginning.

Still it is not to be denied that those who enter upon the

Exercises with their whole heart do often gain immense fruit and are carried forward a long way upon their journey. Indeed many have gone forth from a well-made retreat to live an altogether new and changed life, and, by the grace of God, have persevered and made progress in that new life to the end.

The director, therefore, should explain this first Annotation to the retreatant at the outset, pointing out especially these two things. First, that as the word *Exercises* implies, the retreatant is to be also an exercitant. He is to exert himself, using his own mental and spiritual faculties, illuminated of course and strengthened by the Holy Spirit, Whose help he must continually invoke. This admonition is especially necessary when the Exercises are given to a number of persons together. They must be warned not to be passive listeners only, but to remember that they have themselves to make their own meditation afterwards. Therefore each must be on the watch to gather up those points which seem to come specially home to himself, so that he may dwell upon them and turn them to his own spiritual profit by and by. Secondly, he should urge the retreatant constantly to bear in mind the twofold end or purpose of the Exercises, viz. that by their means he is to free himself from all inordinate affections, and when he has done so, to seek and to find the will of God in the ordering of his life with a view to the salvation and perfection of his soul. The director will do well to point out the chief kinds of inordinate affections which are likely to be a hindrance to the particular persons whom he is addressing.

*II. He who gives to another the method and order* (6) *of meditating or contemplating ought faithfully to narrate the history* (7) *of the contemplation or meditation, merely running over the points with a brief or summary exposition: because when the person who contemplates, taking the true groundwork of the history, and discoursing and reasoning for himself, finds something that makes the history a little clearer or more deeply felt* (8) (*whether this happens through his own reasoning, or through the enlightenment of his understanding by divine grace*), *he thereby enjoys greater spiritual relish and fruit, than if he who gives the Exercises had fully explained and developed the meaning of the history: for it is not abundance of knowledge that fills and satisfies the soul, but to feel and taste the matters interiorly.*

(6) *Method* and *order. Method* refers to the way in which

the powers of the soul, the memory, the understanding, and the will are to be applied; *order* to the arrangement of the points of the several meditations and contemplations. For the distinction between a meditation and a contemplation see Additional Note O, p. 250.

(7) *The history of the contemplation or meditation* means the subject matter of it, whether it be historical in the strict sense, as in the Mysteries of our Lord's life, or some truth of a more abstract character, as in the meditations on sin, hell, death and judgment; for these also rest ultimately upon historical facts which underlie them as their foundation.

(8) *Clearer or more deeply felt.* The first of these words refers to the enlightenment of the intellect, the second to the movement of the affections.

This second Annotation is addressed solely to the director. He is to give the points of the meditations or contemplations briefly, with only a short explanation, leaving their further development to the retreatant. In the words of the Directory (viii. 1), 'It will be sufficient to point out as it were with the finger a vein of ore which' the retreatant 'may afterwards dig out for himself.' This is an important piece of advice. If the meditations are developed at length by the director, several disadvantages will result. First, the retreatant is likely to be too wearied to make his own meditation well, and will become merely a passive listener rather than an exercitant. Secondly, he may easily be too much dominated by the mind and personality of the director, who ought on the contrary to endeavour to respect the freedom of the retreatant, and to leave him as much as possible in the hands of the Holy Spirit. Thirdly, as S. Ignatius says in this Annotation, it is what the retreatant discovers for himself in his meditation, by his own reasoning, or still better by the illumination and movements of divine grace, that will interest and help him most. In truth, paradoxical though it may sound, we are often helped most in a retreat when we are helped least. Even those who are unlearned and have little power of reasoning or discoursing with themselves will often make a better and more fruitful retreat if the points are only briefly given, provided they have a good will and earnestly desire to make spiritual progress.

The director, however, must use his discretion in acting upon this advice. He must endeavour to help each retreatant according to his capacity and needs, entering into fuller explanations and developments with those who are dull or of little education; but still, even with these, trying to leave something for them to discover for themselves. Of course when a retreat is given to a number of persons together, the conductor must give the meditations at greater length, partly because he is expected to speak for half an hour or twenty minutes at the least, and partly because it is necessary to suggest more thoughts and applications than would be profitable for any one retreatant, in order that different points may meet the different needs of his several hearers. But, even in these cases, there can be no doubt that the lengthy addresses which have become customary among us are contrary to the wish and teaching of S. Ignatius, and may often be a hindrance rather than a help to the real success of a retreat.

Along with this Annotation the director should read Chapter viii of the Directory, and Suarez, *De Relig.*, Lib. IX, cap. vi. 8.

*III. As in all the spiritual Exercises that follow we make use of the understanding when reasoning, and of the will when exciting affections, let us take notice that in acts of the will, when we are conversing vocally or mentally with God our Lord or with His Saints, greater reverence is required on our part than when we make use of the understanding in reasoning* (9).

(9) In the use of the understanding, we converse as it were with ourselves; in the acts of the will, we address ourselves to God. The work of the understanding is chiefly a preparation for prayer; but the acts of the will are prayer itself. Hence the need of greater reverence while we exercise them.

*IV. Although four Weeks are assigned for the following Exercises, to correspond to the four parts into which they are divided: to wit, the first, which is the consideration and contemplation of sins; the second, which is the Life of Christ our Lord until Palm Sunday inclusively; the third, the Passion of Christ our Lord; the fourth, the Resurrection and Ascension, with the addition of three methods of prayer; nevertheless this is not to be so understood, as if each Week necessarily contained seven or eight days. For since it happens that in the First Week some are slower than others in finding what they desire, namely, contrition, grief, and tears for their sins; and likewise some are more diligent than others, and more agitated or tried by divers spirits, it is necessary* *sometimes to shorten the Week, at other times to lengthen it, and so in all the following Weeks, seeking always the fruit proper to the subject matter. The Exercises should, however, be concluded in thirty days more or less* (10).

(10) The four Weeks of the Exercises correspond roughly with the three well-known divisions of the spiritual life—the purgative, the illuminative, and the unitive ways; the First Week answering to the purgative way, the Second and Third to the illuminative, and the Fourth to the unitive. This, however, must not be taken to mean that a soul which has passed through the First Week has attained to a perfect purgation, or when it has passed through the Second and Third Weeks to a perfect illumination, or through the Fourth to a perfect union with God. These results will only be gradually attained by much exercise and in a long course of time. Nor is the fruit of one Week to pass away when the next is reached; rather it is to abide and to be cherished as the foundation of all that follows. (See Directory, Chap. xxxix; also Suarez, *De Relig.*, Lib. IX, cap. vi. 5, 6, 11.)

It is for the director to determine the length of time to be devoted to each of the four Weeks, according as the retreatant is a longer or shorter time in gaining the fruit proper to each. This of course can only be approximately determined when a retreat is given to a number of persons together. In this case the director must consider the dispositions and needs of the majority; always however taking good care that a solid foundation is laid in the First Week, without which it will be of little use to go on to the Exercises of the other Weeks. 'Break up your fallow ground,' says the Prophet Jeremiah, 'and sow not among thorns' (Jer. iv. 3). And if this is true of the First Week as a whole, it is especially true of the Principle or Foundation. Unless the retreatant is deeply and solidly convinced of the truths which it contains, the rest of the work will be built on an insecure foundation. Accordingly S. Ignatius assigns no precise time for this primary consideration, but would have the retreatant dwell upon it as long as is needful to reap the full fruit of deep and lasting conviction.

Three principal causes which may delay the retreatant in attaining the results proper to each Week, and especially those proper to the First Week, are mentioned by S. Ignatius in this Annotation: (1) a sluggish temperament, (2) want of care and diligence in making the Exercises, (3) the agitation of the soul by divers spirits, good or evil. Towards the end of the book the Saint gives two sets of rules for the discernment of these contrary spirits and for the guidance of the director in dealing with those who are tried by them; the first set being especially adapted for use in the First Week, the second for use in the subsequent Weeks.

*V. It will greatly benefit him who receives the Exercises to enter upon them with a courageous heart and with liberality towards his Creator and Lord, offering Him all his will and liberty, in order that His Divine Majesty may make use of his person and of all he possesses according to His most holy will* (11).

(11) In this Annotation we are urged to enter upon the Exercises with a courageous and generous heart towards God, ready to give Him whatever He may ask of us. We must not enter upon a retreat merely as a matter of routine; nor may we lay down any limits beyond which we are not prepared to go in following the call of God. A generous disposition is most necessary for the success of a retreat, and its importance should be urged by the director upon all who make the Exercises either alone or along with others. It includes two things, (1) a desire and prayer for light to know the will of God: 'Lord, what wilt Thou have me to do?'; 'Show Thou me the way that I should walk in, for I lift up my soul unto Thee'; and (2) a readiness to follow the call of God, and to obey His will, when it is made known: 'Do with me what Thou wilt, for I know that Thou lovest me.' We should constantly lift up our hearts throughout the retreat with such prayers and aspirations as these, making them with a deep sense of our own blindness, and of the many occasions on which we have neglected or rebelled against the known will of God in the past. See Directory ii.

*VI. When he who gives the Exercises finds that the exercitant experiences no spiritual movements in his soul, such as consolations or desolations* (12), *nor is agitated by divers spirits, he ought to question him fully about the Exercises, whether he makes them at the right times, and how; and also as to the Additions, if he observes them diligently, questioning him particularly on each of these points.*

(12) For a description of these movements and how to deal with them, see the rules for the discernment of spirits at the end

of the book, especially the first set, p. 184. The Additions will be found at the end of the First Week, p. 69.

In conjunction with this Annotation should be read also Annotations vii–x, xiii–xvii, and Directory vii.

*VII. If he who gives the Exercises sees* (13) *that he who receives them is in desolation and temptation, let him not be hard or severe with him, but kind and gentle, encouraging and strengthening him for the future, pointing out to him the wiles of the enemy of human nature* (14), *and exhorting him to prepare and dispose himself for future consolation.*

(13) *If he . . . sees.* The director should be on the watch for any outward signs of gloom or sadness which may betray the inward conflict, and *if he sees* such signs, it is better that he should not wait to be spoken to, but himself take the initiative, and explain to the exercitant such of the rules for the discernment of spirits as may suit his case. See Additional Note Q, p. 262. At the same time he should be very gentle with him, encouraging him, and exhorting him *to prepare and dispose himself for future consolation.* These last words should be especially noted. It is not the part of the director to dispose the retreatant for consolation, but to encourage him and teach him to dispose himself. How he is to do this is pointed out in the rules for the discernment of spirits for the First Week, especially rules v–ix, pp. 186–8, and Directory vii. 6, 7. See also Thomas à Kempis, *De Imitatione Christi*, II. ix.

(14) *The enemy of human nature.* This is a designation which points to the true reason of the devil's hatred for mankind. That which he hates in us is our *nature*, which is the work of God's hands and has been elevated to so high a dignity in Christ. Therefore this *enemy of human nature* hates whatever in man is the work and gift of God, and desires above all things to destroy it. Hence he is constantly seeking either by fraud or violence to injure us both in body and soul, or if he is unable to do that, to hinder and obstruct us to the utmost of his power in the service of God.

This designation of the evil one, so often used by S. Ignatius, might well furnish us with much matter for meditation. If Satan hated our nature from the beginning, much more does he hate it now that Christ our Lord has triumphed over him in it. We must expect, therefore, that it should be the object of his continual assaults in ourselves. We were pledged in our baptism to fight against him; and must resist him as having the nature of Christ, his Conqueror, within ourselves.

*VIII. He who gives the Exercises, according to what he perceives to be the need of the exercitant* (15) *as regards desolations and the wiles of the enemy, and also as regards consolations, may explain the rules of the First and of the Second Week which are for discerning the various spirits.*

(15) *According to . . . the need of the exercitant.* Not everything contained in these rules is equally suitable for all, or at all times. The director must use much discretion in explaining and applying only those of them which are suitable to the needs of each retreatant. More is said on this point in the two following Annotations.

*IX. It is to be noted that when the exercitant is engaged in the Exercises of the First Week, if he is a person who is not experienced in spiritual matters, and if he be tempted grossly and openly, as, for example, if he betrays impediments to making further progress in the service of God our Lord, such as fear of hardships, or shame, or loss of worldly honour, etc., then let not the director converse with him upon the rules of the Second Week for discerning various spirits; because in proportion as those of the First Week will benefit him, so will those of the Second do him harm, since they treat of matters too subtle and too high for him to understand.*

*X. When he who gives the Exercises perceives that he who receives them is assaulted and tempted under the semblance of good, then it is fitting to converse with him upon the rules of the Second Week above mentioned; because generally* (16) *the enemy of human nature is more apt to tempt a person under the appearance of good when he is exercising himself in the illuminative life, which corresponds to the Exercises of the Second Week, and not so much in the purgative life, which corresponds to the Exercises of the First Week.*

(16) *Generally,* though not always. What is said in this Annotation refers not so much to the part of the Exercises upon which the exercitant is engaged, as to the habitual state of his soul. For it may happen that retreatants who are making the Exercises of the First Week are, as to the habitual dispositions of their souls, in the illuminative way, and consequently may need the rules belonging to the Second Week, even while they are engaged in the Exercises of the First. And, on the

other hand, there may be some who, even when they have passed on to the Second Week, may still at times be subject to gross and manifest temptations which need to be dealt with by the rules belonging to the First Week. The truth is that souls are for the most part tempted in this way or that according to the progress they have made in the spiritual life, and the director must apply to them the rules of the First or Second Week according to the character of their temptations, irrespective of the precise part of the Exercises in which they are engaged, whether it be the First Week or the Second, or even the Third or Fourth.

With regard to this Annotation, see Suarez, *De Relig.* IX. v. 8, 9.

*XI. It is of advantage to him who is receiving the Exercises to know nothing during the First Week of what he will have to do in the Second; but that he should labour in the First Week to obtain that which he seeks, just as if he did not hope to find any further good in the Second* (17).

(17) See Directory iii, 2–6.

*XII. He who gives the Exercises must earnestly warn him who is receiving them, that as he has to occupy himself for an hour in each of the five Exercises or contemplations which will be made each day, so he ought to take care that his mind finds peace in the thought that he has remained a full hour in the Exercise, and even more rather than less; because the enemy is wont to try his utmost to make us shorten the hour of the said contemplation, meditation, or prayer.*

*XIII. It is likewise to be observed, that as in time of consolation it is easy and pleasant to remain the full hour in contemplation, so in time of desolation it is very difficult to complete it. Therefore the exercitant, in order to combat the desolation, and overcome the temptations, ought always to remain a short time beyond the full hour, so as to accustom himself not only to resist the enemy, but even to overthrow him.*

*XIV. He who gives the Exercises, if he sees that he who receives them goes through them with consolation and much fervour, must caution him not to make any promise or any inconsiderate and hasty vow; and the more he may find him to be of a light and unstable disposition, the more must he caution and admonish him. For although one may rightly move another to enter Religion, by which* *is understood the making of the vows of obedience, poverty, and chastity; and although a good work done with a vow is more meritorious than when done without it; nevertheless the peculiar character* (18) *and condition of the exercitant must be carefully attended to, as also what amount of help or hindrance he may hereafter find in the accomplishment of the thing he would like to promise.*

(18) *Character* includes here the whole nature and disposition of the person, physical, mental, and moral. *Condition* refers to his external circumstances and relations with others, e.g. whether he is married or unmarried, rich or poor, his station in life, his profession, or employment, etc. It is only when these two things, the man's personal character and his circumstances, have been carefully considered, that the advantages or disadvantages of making a vow can be rightly estimated, and a prudent judgment formed as to whether it ought to be made or not.

*XV. He who gives the Exercises must not move him who receives them more to poverty or to any other promise than to their contraries, nor to one state or manner of life more than to another; for although outside the Exercises we may lawfully and meritoriously urge all who are probably fitted for it to choose continency, virginity, the Religious state, or any kind of evangelical perfection, nevertheless in these spiritual Exercises it is more fitting and much better, in seeking the divine will, that the Creator and Lord Himself should communicate Himself to the devout soul, embracing* (19) *and drawing it to His love and praise, and disposing it for that way of life in which it will best serve Him for the future; so that he who gives the Exercises should not turn or incline himself to the one side or the other, but, keeping in the middle like a balance, should allow the Creator to work immediately with the creature, and the creature with its Creator and Lord* (20).

(19) The Spanish text reads here *abrazandola* 'embracing it'; but Fr. Roothaan and Fr. Nonell think the scribe may have made a mistake, and that the word ought to be *abrasandola* 'inflaming it,' which certainly gives a better sense. See 'Les Corrections Manuscrites des Exercices de Saint Ignace,' by Fr. Antoine Boone, S.J., in *Collection de la Bibliothèque des Exercices de Saint Ignace,* No. 18, p. 15. This is one of the places in which S. Ignatius hints at those higher forms of prayer in which the soul is more passive than active.

(20) On this and the preceding Annotation, see Directory v. 5, 6; xxiv. 1, 2; and Suarez, *De Relig.* IX. vii. 4, 5.

*XVI. For the same purpose, namely, that the Creator and Lord may more surely work in His creature, if perchance such a soul is inordinately* (21) *affected and inclined to anything, it will be very profitable for it to stir itself up and employ all its forces to arrive at the contrary of that to which it is wrongly affected. Thus, if it be desirous to seek and possess some office or benefice, not for the honour and glory of God our Lord, nor for the spiritual welfare of souls, but for its own advantage and temporal interests, it ought to force its affections towards the contrary, insisting on this in prayer and other spiritual exercises and imploring God to grant it a contrary mind, protesting that it does not wish for the said office or benefice, nor for anything else, unless His Divine Majesty, bringing its desires into order, so changes its first affection, that its only motive for desiring or possessing one thing or another may be the service, honour, and glory of His Divine Majesty.*

(21) An inordinate affection does not always mean an affection to something bad. We may be inordinately affected towards that which is in itself good, as when we desire a good thing for a wrong end, or from a wrong motive (as in the examples given by S. Ignatius), or without due consideration, or with too much of mere natural ardour and solicitude. All these are dangers which beset a soul that is not thoroughly detached and mortified. We must, therefore, pray earnestly for grace to free ourselves from every inordinate affection, striving in our prayer to bend our desires in the contrary direction, in order that we may be established in a real equilibrium of holy indifference, ready to act only from the true motive of the love and service of God. Compare St. Ignatius' note at the end of the Exercise on the Three Classes, p. 114, and Directory xxx. 2.

*XVII. It is very advantageous that he who gives the Exercises, without wishing to inquire into or to know the private thoughts or sins of him who receives them, should be faithfully informed of the various agitations and thoughts which the different spirits excite in him; because, according to the greater or less profit he finds, his director may be able to give him some suitable spiritual Exercises adapted to the needs of a soul thus agitated* (22).

(22) It is not necessary that this Annotation should be explained to all who make the Exercises, though it may some-

times be advantageous to do so if the exercitant does not seem sufficiently to make known what is passing in his soul. Generally it will be enough for the director to question him concerning the manner in which he makes the Exercises. This will usually furnish him with all the information he needs. See Annotation vi; and Directory ii. 7.

*XVIII. These spiritual Exercises ought to be adapted to the disposition of those who wish to make them, that is to say, according to their age, education, or capacity, lest to one illiterate or of weak constitution there be given things which he cannot bear without inconvenience, and by which he cannot profit. In like manner according to the desires and dispositions of each there should be given him what may most help and profit him. Therefore to him who desires only to be instructed and helped to arrive at a certain degree of contentment of soul, there may be given the particular and then the general examination, and at the same time for half an hour in the morning the method of prayer on the commandments, the deadly sins, etc., recommending him to confess his sins every week, and, if he can, to receive Communion every fortnight, and better still, if he is moved to do so, every week. This is the best course to take with simple and illiterate persons also, explaining to them each Commandment, and in like manner the deadly sins, the precepts of the Church, the five senses, and the works of mercy. Likewise, if he who gives the Exercises perceives that he who receives them has not much depth of character, or is of little natural capacity, so that not much fruit can be expected of him, it is more fitting to give him some of these light* (23) *Exercises until he makes the confession of his sins; and then to give him some method of examination of conscience, and of more frequent confession than he has been accustomed to, in order that he may preserve what he has gained; but not to proceed further to matters of Election, nor to any other Exercises beyond those of the First Week* (24), *especially when there are others who are able to profit more, and there is not time to attend to all* (25).

(23) *Some of these light Exercises.* What are we to understand by these *light* [or easy] *Exercises*? It can hardly be that S. Ignatius refers only to the Exercises just mentioned, viz. the particular and general examinations and the first of the three methods of prayer, for a few lines farther on he seems to say that all the Exercises of the First Week may be given to the class

of persons of whom he is speaking. On the other hand, it cannot be said that the Foundation and the Exercises on sin are easy. No doubt these subjects are capable of being treated in an easy and popular way so as to bring them within the capacity of simple and uneducated persons; but as S. Ignatius outlines them they make large demands upon both the mental powers and the good will of the exercitant, and cannot certainly be called light or easy. Possibly what was in the mind of S. Ignatius was not so much a distinction between two classes of Exercises, some easy and some more difficult and exacting, as a difference in the manner of giving them according to the capacities and needs of different classes of persons. The same Exercises may be reckoned as light when they are adapted to the needs of those who for lack of mental capacity or suitable dispositions are not to be permitted to go beyond the First Week, and weighty when they are treated in a deeper and more searching way, so as to serve as a foundation for the spiritual demands which will be made upon those who are to go on to the following Weeks. In the first case it will be sufficient to give such simple explanations and developments as would be suitable in preaching a mission. In the second, it will be necessary to bring out those deeper teachings which are intended to lead the exercitant through a profound realization of his nothingness and manifold sins to a perfect humility, and to such a lively sense of gratitude to our Lord for having rescued him from the hell he has so often deserved, as shall make him ready to do and bear everything for love of Him. The object in the first case is simply to help the penitent to make a good confession and amend his life for the future. In the second it is to prepare the way, and lay the foundation for all the Exercises of the subsequent Weeks, in which the exercitant contemplates the Life, Passion, and Resurrection of our Lord, and is invited to follow Him in the closest possible way, even, if he should be called to it, in the practice of the evangelical counsels.

(24) But see Directory xix. 3, and Ferrusola, *Commentaria*, p. 180: 'Loquitur B. Pater de hujusmodi aliarum Hebdomadarum Exercitiis, non relate ad eorum materiam, ad quam suo certe modo considerandam omnes sine dubio sunt apti; sed relate ad altiores cognitiones atque affectus, quos in illa materia cupit B. Pater excitare.'

By the Election S. Ignatius means primarily the choice of a state of life, and secondarily the choice of the means by which a soul may advance towards perfection in a state already chosen and fixed, whether it be the common state, or that of evangelical perfection in the practice of the counsels. In this case the Exercises of the Second Week are necessary, especially those on the Kingdom of Christ, the Two Standards, the Three Classes, and the three Modes of Humility. At the same time the methods of Election and Reformation of life, placed by S. Ignatius at the end of the Second Week, may often be given with great advantage to those who are not going beyond the Exercises of the First Week, in order to help them to make a choice of the best means to preserve themselves in the state of grace, and to serve God according to His will in the common life.

(25) This and the two following Annotations treat of the various ways in which the Exercises should be given, in part or in whole, to different classes of persons.

First, the director is warned in a general way to adapt them to the age, education, capacity, health and strength of the exercitant. Then three classes are distinguished, and the director is told how to deal with each.

1. Those who have not the necessary qualifications for receiving the Exercises in full; and these are again divided under three heads :—

(*a*) Such as lack a fervent will, desiring only to be instructed in the ordinary duties of a Christian life, and to set their consciences at rest by a good confession.

(*b*) Illiterate persons.

(*c*) Those wanting in depth of character, or natural capacity from whom therefore not much fruit can be expected. Annotation xviii.

2. Those who have both education and capacity, but are hindered by external duties and business, from which they cannot altogether free themselves. Annotation xix.

3. Those who have all the necessary qualifications, and wish to profit by the Exercises to the utmost, and are also free from external hindrances. Annotation xx.

And correspondingly there are three ways of giving the Exercises :—

1. In part, i.e. not going beyond the Exercises of the First Week. Annotation xviii.

2. In whole, as to matter but not as to form. Annotation xix.

3. In whole, as to both matter and form, i.e. according to the precise method and order laid down in the book. Annotation xx. Cf. *Constitutiones Soc. Jesu*, P. vii. c. iv. litt. F., where it is said, 'the spiritual Exercises should be given in their completeness only to a few, to those, namely, from whom a large measure of fruit to the glory of God may be hoped for. But the Exercises of the First Week may be given to many; and the methods of examination of conscience, both particular and general, together with the three methods of prayer (p. 159), especially the first of them, to many more.'

See also Directory i. 7; ix; xviii. 4, 5, 6. Additional Note A; and Ferrusola, *Commentaria*, Part I, Section ix. De varia ratione tradendi ac peragendi Exercitia.

*XIX. He who is occupied with public affairs or necessary business, if he is learned or of good ability, may take every day an hour and a half for the Exercises, having it explained to him for what end man was created; and also he may be given the particular examination for the space of half an hour, and afterwards the general, and also the method of confessing and of receiving Communion; and let him during three days each morning for an hour make the meditation on the first, second, and third sins; then at the same hour on three other days the meditation on the review of sins, and afterwards for three other days at the same hour on the punishments corresponding to sins, and in all these meditations let the ten Additions be given him; and let him observe the same method with regard to the Mysteries of Christ our Lord, as is set forth at large later on in the Exercises* (26).

(26) In this way Father Antonius Possevinus made the Exercises when he was secretary of the Society, spending forty-seven days on the Exercises of the First Week alone.

*XX. To him who is more free, and who desires to profit to the utmost, let all the spiritual Exercises be given in the same order in which they follow; and in these he will generally derive the more profit in proportion as he separates himself from all friends and relations, and from all earthly cares, as, for example, by leaving the house in which he dwells and choosing another house or room* (27), *in order to lodge there in as great privacy as possible, in such a way that it may be in his power to go daily to Mass and Vespers, without fear that his acquaintances will put any obstacle in his way. From this seclusion three principal advantages* *follow, among many others. The first is that when a person separates himself from friends and acquaintances, and likewise from many not well ordered* (28) *affairs, in order to serve and praise God our Lord* (29), *he gains no little merit before His Divine Majesty. The second, that when a person has thus withdrawn himself, as his understanding is not divided on many subjects, but all his solicitude is placed on one thing only, namely, on the service of his Creator and the profit of his own soul, he enjoys a freer use of his natural powers in seeking diligently what he so much desires. The third, that the more our soul finds itself alone and in solitude, the fitter it renders itself to approach and unite itself to its Creator and Lord; and the closer it thus draws near to Him* (30), *the more it disposes itself to receive graces and gifts from His Divine and Supreme Goodness* (31).

(27) Concerning a suitable place for retreat see Directory ii. 2 and iv. 1. And for the times and manner of visiting the retreatant, vi and xxi. 3.

(28) *Not well ordered*, i.e. from the point of view of the Exercises, affairs which are a hindrance to the spirit of retreat.

(29) *In order to serve and praise God our Lord.* Notice the reason S. Ignatius gives for seeking the solitude of retreat. It is not so much our own needs or spiritual profit, as the service and praise of God. And in truth it is wonderful how this generosity and purity of motive will win for the retreatant an abundant outpouring of divine grace, and will help and strengthen him to bear aridity and desolations if they should come. Whatever he may have to go through, he will be able to say: I came not to seek my own consolation, but the service and glory of God, and so in spite of aridity and desolation I will go on with trust and confidence. So long as I am faithful to God, that is all I need to care about. S. Ignatius does indeed mention the profit of the retreatant's soul a few lines farther on; but still he gives the first place here, as always, to the thought of God and His service and glory. It may be added that this is also the disposition and intention with which we ought to come to our daily meditation.

(30) *The closer it draws near to Him, etc.* This is again (see Note 19) one of the many places in the Exercises where S. Ignatius hints at the higher ways of passive prayer and mystical communion with God. Notice especially the words *to receive graces and gifts*, not ordinary graces only, but gifts, i.e., super-

natural favours. Indeed it might be said that in this one sentence he has summed up all that S. Teresa has so admirably expounded at length in her immortal treatise, *The Interior Castle.*

(31) The following analysis of the twenty Annotations may be found useful:

I. Nature and object of the Exercises. Ann. 1.

II. General instructions:

  1. Concerning the points of the meditations. Ann. 2.
  2. Concerning the use of the understanding and will. Ann. 3.
  3. Concerning the plan of the Exercises, and the time to be occupied in each of the four Weeks. Ann. 4.
  4. Concerning the need of generous dispositions. Ann. 5.

III. Instructions for the director in dealing with the exercitant:

  1. If he experiences no spiritual movements. Ann. 6.
  2. If he is in desolation and temptation. Ann. 7.
  3. Of explaining the rules for the discernment of spirits. Ann. 8.
     (*a*) Those of the First Week. Ann. 9.
     (*b*) Those of the Second Week. Ann. 10.
  4. During the First Week the exercitant should not be told what he will have to do in the Second and following Weeks. Ann. 11.

IV. Instructions partly for the exercitant and partly for the director.

  1. A full hour to be spent in each exercise. Ann. 12.
  2. In desolation the time should be prolonged. Ann. 13.
  3. In consolation:
     (*a*) No vow is to be made by the exercitant. Ann. 14.
     (*b*) Nor should the director impel him thereto. Ann. 15.
  4. How to combat inordinate affections which hinder the work of God in the soul. Ann. 16.
  5. The exercitant should be frank and open with the director. Ann. 17.

V. Instructions concerning the various ways in which the Exercises should be given to different classes of persons. They may be given:

1. In part, to those who are not capable of receiving all. Ann. 18.
2. In whole:
    - (*a*) To those who are capable, but hindered by external duties. Ann. 19.
    - (*b*) To those who are both capable and unhindered. Ann. 20.

In corporate retreats it may be sometimes useful to give the substance of some of these Annotations in one or more instructions, e.g.:

1. The nature and end of the Exercises.
2. The dispositions which the retreatant should bring to them, and the means of making them well.
3. The motives which should urge him to make them as well as possible.

## *SPIRITUAL EXERCISES*

*whereby to conquer oneself, and order one's life,*
*without being influenced in one's decision*
*by any inordinate affection* (1).

(1) Every word of this title should be noted and considered. It expresses the whole character and end of the Exercises. They are to help a man (1) to conquer himself; (2) to order his life; (3) to make his decision as to the state or ordering of his life, in complete freedom from the influence of any inordinate affection. In this last particular we may note the wisdom and prudence of S. Ignatius. He had first written *ordenar su vida sin affeccion alguna que desordenada sea,* i.e. *to order his life without any inordinate affection.* But afterwards, thinking the expression indiscreet and liable to be misunderstood, he corrected it with his own hand in the margin, so as to restrain the necessity of the absence of any inordinate affection to the time and act of making the decision, *sin determinarse por afeccion alguna que desordenada sea,* i.e. without allowing any inordinate affection to bias his decision.

By an *inordinate affection* is meant an attachment to, or desire for, something which conflicts with the end for which man was created, viz. the love and service of God and his own salvation (see the Principle and Foundation, p. 26). The spiritual Exercises are to help us so to conquer ourselves that we may be able to choose a state of life, or to regulate our life in a state already chosen, solely with a view to this end.

*In order that he who gives as well as he who receives the spiritual Exercises may the more help and profit one another, it should be presupposed that every good Christian ought to be more ready to give a good sense to the doubtful proposition of another than to condemn it; and if he cannot give a good sense to it, let him inquire how the other understands it, and if he is in error, let him correct* *him with charity; and if this does not suffice, let him seek all suitable means in order that being brought to a right understanding of it he may save himself from error* (2).

(2) We are here warned to interpret any obscure or doubtful proposition of another in the better rather than in the worse sense; or if we cannot honestly do this, then we ought to inquire what the other means by it, and whether he has only expressed himself badly, so that it is the tongue rather than the mind that has erred; but if we find that it is really his meaning which is erroneous, then we should take every possible means to enlighten him and rescue him from his error.

# *FIRST WEEK*

## *PRINCIPLE AND FOUNDATION* (1)

*Man was created to praise* (2), *reverence, and serve God our Lord, and by this means to save his soul* (3) ; *and the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created. Whence it follows, that man ought to make use of them just so far as they help him to attain his end, and that he ought to withdraw himself* (4) *from them just so far as they hinder him. It is therefore necessary that we should make ourselves* (5) *indifferent to all created things, in all that is left to the liberty of our free-will, and is not forbidden* (6) ; *in such sort that we do not for our part wish for health rather than sickness, for wealth rather than poverty, for honour rather than dishonour, for a long life rather than a short one* (7), *and so in all other things, desiring and choosing only that which leads us more directly to the end for which we were created* (8).

(1) The Vulgate version reads *Principle or Foundation* (*Principium sive Fundamentum*), but the Spanish Autograph has *Principle and Foundation* (*Principio y Fundamento*). The two words, as Fr. Roothaan points out, are not to be taken as synonymous. *Principle* looks rather to theory, *Foundation* to practice. It is from this *Principle* that all the subsequent teachings of the Exercises flow as from their source. All may be deduced from it, and brought back to it. Like all other first principles it is assumed as not needing to be proved to any reasonable man, much less to a Christian. Reason and faith alike presuppose it. If any one should dispute it, he can only be refuted by showing the absurdities which would follow from its negation, or from the postulation of any other end of man. It is also the *Foundation* upon which the whole superstructure of the Exercises, and of the spiritual life which they are designed to build

up, rests. Without this *Principle* to guide him a man's life will be at the mercy of his passions and desires, or at least it will be the sport of chance, good or bad according to the changing circumstances of time, and place, and persons who surround him. Without this *Foundation* his seeming virtues will have no solidity, and his spiritual life will be like a house built upon the sand, liable at any time to be overthrown by the storms of trial and temptation. Unless, therefore, this *Principle* is fully apprehended, and this *Foundation* securely laid, it will be useless to go on to the other Exercises, which all look back to this, and depend upon it. It is, no doubt, for this reason that S. Ignatius does not include it among the Exercises of the First Week, which really begin with the meditation on the Three Sins, but prefixes it as a statement of fundamental truths which support and govern the whole body of the Exercises which are to follow. And for the same reason he does not assign any precise time for its consideration, but would have the retreatant dwell upon it as long as is needful to reap the full fruit of deep and lasting conviction. Indeed in a long retreat it will not be too much to give two or even three whole days to its consideration.

This Principle and Foundation consists of a series of closely connected propositions, the meaning of each of which must be considered in relation to the others. These propositions are four in number. The first, and most important, states the end for which man was created ; the second lays down the end of creatures in relation to man ; the third gives the primary rules for man's usage of creatures ; and the fourth declares the necessity of indifference if he is to act according to these rules. The first two propositions state principles or fundamental truths, of which the following ones are the logical and practical consequences.

In view of the complex character of the first of these propositions it may be well to add here an analysis which will bring out the fulness of its meaning.

*Man was created to praise, reverence, and serve God our Lord, and by this means to save his soul.* In these words S. Ignatius lays down the end of man, which is twofold : his immediate end in this present life, and his ultimate end in the life to come.

I. His immediate end in this life is both extrinsic and intrinsic :
   1. His extrinsic end, which is primary, consists in glorifying God by praising, reverencing, and serving Him.

2. His intrinsic end, which is secondary and subordinate, consists in his making progress in virtue, merit, and perfection, and so preparing himself for eternal beatitude.

These two ends, or rather aspects of the end, are so related that neither of them can be pursued without the other. Each, moreover, can be realized only progressively and approximately in this life.

II. His ultimate end in the life to come. This too is both extrinsic and intrinsic:

1. Extrinsic, consisting in the perfect love, worship, and service which man will give to God in heaven.
2. Intrinsic, consisting in man's own glorification and eternal beatitude in the fruition of God. And these two also necessarily go together.

(2) *To praise* (Spanish, *alabar*). Here and throughout the Exercises it is evident that this word and its cognate substantive *alabanza* mean not merely praise given in words, the homage of the lips, but include also all that we mean when we speak of living or acting for the glory of God. Thus in the preparatory prayer to be said before every meditation we are to ask that *all our intentions, actions, and operations may be ordered purely to the service and praise of His Divine Majesty*. And in the act of self-oblation at the end of the meditation on the Kingdom of Christ the exercitant offers himself to our Lord to bear injuries, reproaches, and poverty, provided it be to His *greater service and praise*; and again in the Three Classes he is to endeavour to wish for it (i.e. the money or whatever else is in question) or not, according as it shall seem to him better *for the service and praise of His Divine Majesty.*

It may be useful to add that God does not seek this praise or glory for Himself, but for our sake. See S. Thomas, *Summa Theol.* $2^{a}$ $2^{\ae}$, Q. cxxxii. 1 ad 1, 'Deus suam gloriam non quærit propter se, sed propter nos'; also Q. lxxxi. 7. 'Deo reverentiam et honorem exhibemus, non propter seipsum, quia ex se ipso est gloria plenus, cui nihil a creatura adjici potest, sed propter nos, quia videlicet per hoc quod Deum reveremur et honoramus, mens nostra ei subjicitur; et in hoc ejus perfectio consistit.'

(3) *Save his soul.* In defining the end of man S. Ignatius puts the salvation of his soul (the intrinsic end) in the second

place, because it is subordinate to the primary (the extrinsic) end, which is the praise and service of God. It should be noted, moreover, that salvation will not have the same meaning and value for every one. To one it may mean merely escaping hell, to another the highest possible degree of perfection and nearness to God, both in this life and hereafter. And between these extremes there may be many intermediate steps. The director, therefore, must adapt the Foundation, as indeed all the Exercises, to the moral and spiritual needs of those who make them. See Additional Note B, p. 205.

(4) *Withdraw himself* (Spanish, *quitarse*). This is a stronger expression than merely *to abstain from* as in the Vulgate version (*abstinendum*). It is not enough that we should merely abstain from the use of things that hinder us in the prosecution of our true end; we must go farther than that, we must strive so entirely to withdraw and disengage ourselves from them that at last we cease to have any inordinate affection towards them. This is the first fruit we are to seek for in the Exercises. See Annotation **i**.

(5) S. Ignatius does not say *to be indifferent*, but to *make ourselves indifferent* (*hacernos indifferentes*). To be indifferent, i.e. not to feel desire or repugnance with regard to created things, is not in our own power, and is therefore not required of us. But we are not to let our feelings determine our choice or conduct. We are *to make ourselves indifferent*, i.e. we are to force ourselves to choose and to act as if we felt no desire or repugnance, to conquer ourselves so as to be able to act with perfect freedom according to the dictates of right reason and the will of God. There are in fact two kinds of indifference: indifference of the sensibility and indifference of the will. It is this last alone which S. Ignatius requires. The more modern word 'detachment' expresses a large part of what S. Ignatius means by indifference, but not quite the whole.

(6) *In all that is left to the liberty of our free-will.* These words express a necessary limitation of the indifference just spoken of. For although all creatures are in themselves indifferent (*ἀδιάφορα*), yet relatively to us, and in particular cases, there are many which we are bound to avoid and even to repel with all our force, and many also which we are equally bound by the divine law, or by justice or charity, or in virtue of our office or employment, to care for and retain. With regard to

these we are not at liberty to be indifferent. The moment the will of God, in whatever way it is made known to us, commands or forbids anything, there is no longer room for indifference, but only for obedience and submission.

(7) *A long life, etc.* An objection might be raised here, that health and life are things which we are bound to preserve by all honest and legitimate means, and therefore are not at liberty to be indifferent about, as we may and ought to be about riches and honour. That is true; but what is here meant is that we must not desire health or a long life in such a way as not to be equally ready to accept sickness, or a short life, if either of them should be God's will for us. In other words, we ought to look upon these things only as means to the end, which is the glory and service of God and the salvation of our souls, and therefore as things to be desired only so far as they serve that end. Riches, honour, health, a long life, may no doubt be used for the glory of God, and the furtherance of our salvation; but they may also, by misuse, turn to our ruin and damnation. Many have attained to holiness and salvation by the way of poverty, dishonour, or sickness, or by a premature death have been removed from temptations which might have proved fatal. For ourselves, therefore, who are so utterly ignorant which of these many different paths may be for us the way of salvation, it is surely our duty and our wisdom to be indifferent, to have no wish but to follow the path which God marks out for us, and to hold it for certain that if He sends us trials or adversity, it will be for us the best and surest means of rendering to Him, in the highest, and even it may be in an heroic, measure, that triple duty of praise, reverence, and service which is our immediate end in this present life, and will best secure the ultimate end, the salvation of our souls in the life to come.

(8) *Desiring and choosing, etc.* This final clause shows that the indifference of which S. Ignatius has just been speaking is not apathy or insensibility, but includes an ardent desire for the greater glory and service of God, which however is held in restraint till we know what God's will for us is. While holding ourselves in a state of equilibrium, ready to accept or choose whatever God may show us to be His will for us, we are at the same time to *desire*, and when it comes to the point of choosing, we are to *choose* that which not simply *leads us*, but *leads us more directly* (*más nos conduce*) *to the end for which we were*

*created.* This generous disposition and ardent desire for perfection will meet us again, with ever increasing emphasis, in the meditations on the Kingdom of Christ, the Two Standards, and the Three Classes, till it reaches its full development in the third Mode of Humility. For what can lead us more directly to our end than to choose poverty and humiliation with Christ, out of pure love for Him, and the desire to be made like Him, and to follow Him as closely as possible, even though God might be equally glorified by some other course? See Note 93, p. 122. Thus at the outset the Saint lays the Foundation for the most perfect dispositions, and the loftiest heights of perfection to which the Exercises are designed to lead us.

The main truths of this Foundation Principle will be found restated in the Preamble to making the Election, p. 125.

## EXPLANATION OF THE FOUNDATION

Since it is of the utmost importance that this Principle and Foundation be thoroughly understood, it may be well to add here some explanations and applications, which may help those who are as yet inexperienced in the use of the Exercises, and may serve also as an example of the way in which almost every word of this book should be considered and weighed. Again and again, under the seeming simplicity of its rugged words, there lie hid important meanings which can only be brought to light by deep and serious meditation.

We should take notice first of all that this Foundation Exercise is in form a consideration rather than a meditation, and it is intended primarily for the enlightenment of the understanding. At the same time there is no reason why it should not be reduced to the form of a meditation, or better still of several meditations, so as to appeal also to the affections and the will; and this is often the best way to deal with it in a retreat. Still our first care must always be that the understanding should be thoroughly enlightened and convinced. When that is accomplished the affections will follow, and the acts of the will will be serious and solid.

Every one, therefore, who enters upon the Exercises ought to be instructed to ask most earnestly of God light to penetrate this Foundation truth to its very depth, and grace to accept the practical conclusions which follow from it, and to apply them seriously and honestly to himself. No special time is assigned by S. Ignatius for its consideration. It should be dwelt upon by the exercitant as long as may be needed to obtain its full fruit.

### THE END OF MAN

*Man was created to praise, reverence, and serve God our Lord, and by this means to save his soul.*

In these words, in which S. Ignatius defines the end of man, there are three things to be considered: (1) his immediate end, his relation and duty to God now in this present life; (2) his ultimate end, the salvation of his soul, the enjoyment of God for ever; and (3) the necessary connexion between these two.

1. His immediate end. Man was created. Man, i.e. the whole race of mankind, including therefore myself. Yes, I who am about to make this retreat in order that I may know what God would have me to do, and through His grace may once more put myself into the right relation towards Him—I was created by God. I did not come into being by chance, nor by the will of my parents, except as the mediate instruments of God's will and purpose, still less by my own will. I was created; my body fashioned by Almighty God out of existing elements, according to the laws of His providential working; my soul created, brought into being out of nothing, and infused into my body. Moreover I am utterly dependent upon Him. Every moment He upholds me in being, gives me life, the use of reason and free-will, my senses, and all the faculties and powers of my body, mind, and soul. I cannot use any of these powers without His concurrence. Thus I may think of what it is to be a creature. I am the work of God's hands. I came forth from Him. Therefore I belong to Him, and am every moment dependent upon Him.

And now let me consider some of the circumstances of my creation. God created me out of pure love. He had no need of my existence, as though without me He lacked anything. There was no lack of anything in the infinite perfection and eternal blessedness of the Life of God. God was not solitary so as to need me or any other creature for companionship. He was infinitely blessed and happy in the mutual knowledge and love of the three eternal Persons, Father, Son, and Holy Ghost. In God Himself was the fulness of all knowledge, love, life, energy. I could add nothing to it. Creation is a mystery we cannot fathom. We can only dimly think of it as the eternal Love of God overflowing beyond His own Being, and desiring to create other beings who might share His love and bliss, and might love Him in return.

So in love God created me. And the decree of my creation was from everlasting. From all eternity God thought of me, and purposed to bring me in due time into being. I was nothing, and yet I had a place in the thought and heart of the eternal God. He had His purpose for me. His love rested upon me. 'Yea, I have loved thee with an everlasting love' (Jer. xxxi. 3). And not only has God called me out of nothing into being; He has also raised me to the supernatural state, making me His child by adoption and grace, in order that hereafter I may be a partaker of His own happiness and glory in eternity.

Again, in creating me, God chose me in preference to an infinite number of others who were equally possible to Him. He created me with all that makes up my own individual constitution, temperament, capacities. He created me with a special, particular, individual love. He must have foreseen in me some special thing upon which His love rested, some capacity in me to make some special return of love to Him, which no other among all His creatures could make, some particular work for me to do for Him on earth which only I could do, some place for me to fill in heaven which only I could fill. And if I refuse or fail, He must create another to take the place which I have forfeited. Thus I may think of my creation.

Then consider that God, Who has thus called me into being, cannot be indifferent to the use I make of the life and faculties He has given me. Because He is eternal Wisdom and Love He must have His purpose for my life; He must look for some response from His creature which shall be worthy of Himself, and worthy also of the nature He has given me, and the state of grace to which He has raised me. What ought this response to be?

Go back to the words of S. Ignatius. *Man was created to praise, reverence, and serve God our Lord.* This is the response I am to make to God. This is my immediate end, my relation and my duty to God in this present life.

(1) *To praise Him.* All God's works, all creatures, praise Him by being what they are, and showing forth, each in its own measure, what He is. 'The heavens declare the glory of God, and the firmament showeth His handiwork.' 'O Lord our Governor, how excellent is Thy Name in all the world.' 'All Thy works praise Thee, O Lord . . . they show the glory of Thy kingdom, and talk of Thy power.' But man, being free, must praise Him not only by what he is, but also by what he does; not only by what God has made him and given him, but by what he does with it. His praise is to be not merely passive, but active, shown forth in word and deed: in all his use of creatures, and in the inmost affections of his heart. Could man but rise up to this, not only at his best and happiest moments, but continually and perfectly, heaven would have begun upon earth. Meanwhile every advance towards such a condition is a foretaste and assurance of our eternal destiny, which is to praise God unceasingly and face to face, as we praise Him now in brief moments and behind the veil.

More particularly God is to be praised 'ore, corde, opere,' in word, and heart, and act.

In word, by the utterance of praise in private devotion and in the public services of the Church.

In heart, by loving God in all things, and above all things; especially when we surrender ourselves wholly to Him in filial love and dependence, ready to receive at His hands whatever He may appoint for us, and to confess that He is good, in adversity no less than in prosperity.

In act, by keeping His commandments, and seeking in all things to promote His honour and glory.[1]

(2) *To reverence* Him. Reverence is both internal and external. Internal reverence includes a profound sense and acknowledgment of God's infinite majesty and our own nothingness, a constant recognition of His presence, and that holy fear which is the gift of the Holy Ghost.

External reverence is the outward expression of that which is inward. It manifests itself in respect for all the ordinances of religion and in the care with which we take our part in them; in boldly confessing our faith before men; in humility and modesty in all our behaviour.

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[1] The Foundation does not speak expressly of love for God, but in placing man's end in the praise, reverence, and service of God, it does of necessity imply an act of charity, and that of the most perfect kind. See 'La Méditation Fondamentale avant S. Ignace,' by H. Watrigant, in *Collection de la Bibliothèque des Exercices*, No. 9, pp. 3–11.

(3) *To serve* Him, i.e. always, everywhere, and in all things to obey Him, to seek to know and to do the will of His good pleasure. He who serves does not do his own will, but the will of his master. And this service which I owe to God includes: (1) the keeping of His commandments; (2) the fulfilment of the duties of my state and calling in life; (3) the ordering of my whole life, my acts, and words, and thoughts, not according to my own fancy and wayward impulses, but according to the will of God made known to me in whatever way, either through His providential government, or by legitimate authority, or by inward lights and inspirations of the Holy Spirit; (4) if I have not yet chosen a state of life, and am at liberty to make such a choice, a serious deliberation as to what that choice should be; and (5) the effort, according to my calling and opportunities, to win as many others as possible to the praise, reverence, and service of God.

Of these three duties which we owe to God as Creator, it is the last upon which we must especially dwell here both because of the great difficulties it encounters from our fallen and sinful nature, and also because it extends to every moment and detail of our lives. In itself indeed the service of God is most honourable and full of sweetness, seeing that the will of God is always good and perfect in itself, and best and most desirable for all His creatures; nevertheless such is the blindness of our understanding that often we do not know clearly what the will of God for us is, and, when we do know it, our perverse and rebellious will too often refuses to obey, and insists on asserting its independence. We should, therefore, constantly pray, and especially in times of retreat, that we may both know God's will and also have grace to perform it. 'Lord, what wilt Thou have me to do?' 'Teach me to do Thy will, for unto Thee do I lift up my soul.'

Moreover, this service which we owe to God is a continual service. There is no moment of our life when we cannot be serving God, and therefore there is no moment when it is not our bounden duty to be serving Him. For to serve Him is to do His will, and where is the place, or the time, or what are the circumstances in which we are unable to do His will? This service may indeed at times be difficult, but still it is always in our power aided by the grace of God. There is nothing outside of us which can really hinder us. Though all the world and all the powers of hell should rise up against us, they could not take away the liberty of our will to serve God.

Consider, then, the goodness of God in creating us for an end which nothing external to ourselves can hinder us from fulfilling. What rest, what peace, what security this should give us amid all the manifold changes and chances of this mortal life! What confidence if we try to do our best! For God does not require of us success in what we do in obedience to His will; all He requires is our good will, our faithful attempt to do the best we can. And that good will He is always ready to give in answer to our prayer. If success were to be the measure of our service, we might often sink down in despair. But God does not measure our service by our success. The only question He asks is, have we done what we could? It may be very little that we could do, it may seem to have utterly failed and come to nothing, but if it is the best we could do, God does not ask for more. That is the service He required. We have fulfilled our end.

2. The second point for consideration is man's ultimate end, the salvation of his soul.

Consider the absolute importance of securing this end. What is there I can put in comparison with it? What other object in life can have any value if I do not save my soul? For if I do not save it, I must infallibly lose it, and to lose my soul is to lose all, and for ever. 'What shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?' (S. Mark viii. 36, 37).

To save my soul. Think what that means. Not merely to escape hell, but to be set free from all sin and imperfection and possibility of ever sinning again; to be made perfect, capable of companionship with the Angels and all the Saints, and God Himself, Father, Son, and Holy Ghost. To enter into every possible kind of happiness and joy of which a sinless holy human nature is capable, ever advancing in the knowledge and love of God. And all this for ever, without possibility of loss or diminution.

3. Thirdly, consider that there is a necessary connexion between these two things, the service of God and the salvation

of my soul. If I serve God I shall save my soul. How great is the goodness of God in this! He might have commanded my service, and joined to it no such surpassing reward. And how great, on the other hand, is my folly if I disregard this necessary connexion, and think to save my soul hereafter, though I am not serving God now. Let me see to it then that I am bringing to the service of God my whole heart, that I am keeping back no part of the price, that I am devoting all that I have and am to His service.

Think of those words of our Lord: 'One thing is needful.' Surely we may apply them here. One thing, and one thing only, is needful—to serve God, and by this means to save my soul. It is a truth which applies to every one; a personal matter for every one. I, with the grace of God, must save my own soul; no one else can save it for me.

It applies also to all the details of my life and conduct. Whatever it is that I am doing, if any one should ask me, Is this the purpose for which you were created? I could not give a really satisfactory answer to the question without going back directly or indirectly to this great foundation truth, this one thing needful, I was created to praise, reverence, and serve God. Even in those actions which are in themselves most useful and good, if one should ask me, Is this the purpose for which you are here, for instance to study, to write, to preach—is any one of these the end for which you were created? I might answer him, Yes, I am here for this amongst other things, but not for this absolutely. For if any of these things, if study, or writing, or preaching, were absolutely my end, the end of ends, then it would follow that it ought to be the occupation of every moment of my life, a conclusion which would be absurd. But the praise and service of God, that is a thing which can be the occupation of a whole life, and of every moment of it. Whatever I am doing—it matters not what it may be—if only I can truly say that I am doing it for God, then it is an action which belongs to the purpose for which I was created. It is a part of the one thing needful, the praise and service of God, and the salvation of my soul.

And as the service of God is the necessary condition of my salvation, so is it also the one thing that can make me happy even here in this present life.

Fallen man loves to be his own master, to be independent, to act according to his own will. Here is the source of all his misery. He seeks himself and is unhappy. He pursues his own ends and is restless and unsatisfied. He indulges his passions, and becomes their slave. For he that 'committeth sin is the slave of sin' (S. John viii. 34). On the other hand, to serve God is to enjoy peace and freedom. It is to win the victory over self, and the world, and the devil; to be superior to all creatures; and to have no other master but God, 'cui servire regnare est.'

The practical application of this principle must vary with different persons. All men, as creatures, and still more as Christians, are bound to serve God; but each has to serve Him in a special way according to the condition and state of life, and the special work and duties, to which God calls him, whether as layman, priest, or Religious.

How large a field is here laid open for practical considerations and resolutions!

## II

### THE END OF CREATURES

*And the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created.*

By *the other things on the face of the earth* we are to understand not merely creatures in the ordinary sense of the word, i.e. the various objects of the animal, vegetable, and mineral kingdoms of this visible world, but also all events, circumstances, states and conditions of life, all, whether in the natural or the supernatural order, that causes us pleasure or pain, all that we call good or evil, all in fact which is distinct from ourselves and God. It is true, of course, that God made nothing evil.[1]

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[1] In every evil thing there has been a perversion or distortion of that which was originally good. Thus S. Augustine says: 'Omnis natura, etiamsi vitiosa est, in quantum natura est, bona est; in quantum vitiosa est, mala est' (Enchiridion xiii). And again: 'Itaque Deus bonus, et omnia quæ fecit bona sunt. Unde ergo malum? Nihil est malum nisi prævaricatio boni, dum aut inconcessa præsumuntur, aut concessa inordinate fiunt.' *Quæst. ex Vet. Test.* i. Migne 35, p. 2215. Cf. Cardinal Newman, *Idea of a University*, Dis. iii. p. 64: 'If evil is not from God, as assuredly it is not, this is because evil has no substance of its own, but is only the defect, excess, perversion, or corruption of that which has.'

But many things which were good in themselves have become evil to us because of the disorder brought into our nature and into the world by sin. Still even those things which have in this way become evil and painful may be said to be creatures of God because He permits them and uses them for His purposes[1]; and they are to be used also by us to help us in the prosecution of our end, the love and service of God and the working out of our salvation. They are for our trial and our discipline. They help us to practise mortification and submission, patience, courage, and many other virtues.

All creatures, then, understanding the word in this comprehensive sense, were created by God *for man's sake,* to minister to his wants, his pleasures, his education and development; and also *in order to aid him in the prosecution of his end,* the love and service of God, and the salvation of his soul.

There are three ways in which man may and ought to use creatures, so understood, to help himself in the prosecution of this twofold end.

1. The first is by contemplation, rising by the consideration of earthly things and events, good or evil, to the contemplation of their invisible and eternal counterparts; and above all, to the knowledge of the Creator and His attributes. As S. Paul says: 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead' (Rom. i. 20).

This use of creatures is illustrated in the closing Exercise of the whole series, the Contemplation for obtaining Love.

2. The second is by a right use of them; using them, i.e. for the supply of his necessary wants, or to help him in his work, or for innocent enjoyment—using them for the right exercise and development of his faculties whether of body or mind. Also, if they be things or circumstances which cause him pain, using them as an exercise of patience and submission to the

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[1] Though not according to the original intention of God, nevertheless things that are evil and painful have now entered into the new order of His providence, and may be said to be created by Him in the sense that He permits them and uses them. It is in this sense that Holy Scripture says, 'I form the light and create darkness: I make peace and create evil: I the Lord do all these things' (Isa. xlv. 7); and employs phrases like the following, which occur frequently in the Prophets, and are used both of natural calamities and of the violence of man, 'I will bring upon them . . . all the evil that I have pronounced against them' (Jer. xxxvi. 31).

will of God. A test of whether we are using any creature of God aright might be to ask whether we can, in using it, give God thanks, and ask His blessing upon our use of it. In this way, 'every creature of God is good . . . if it be received with thanksgiving; for it is sanctified through the word of God and prayer' (1 Tim. iv. 4, 5).

3. The third is by abstention or privation; abstaining from the use of pleasant things in the practice of temperance and mortification, or submitting to be deprived of them with patience and resignation.

Of these three ways of using creatures, the first is the highest, the second the most common, the third, which in the state of innocence was so easy and applied to so few things, has become in the present state of fallen nature of extreme necessity, and must be practised by us wellnigh continually. For unless we practise this abstinence and mortification, even in things lawful, we shall certainly fail to use creatures with due moderation, and assuredly we shall be entirely unable to rise from them to the contemplation of God.

Thus it is that we are to use creatures, retaining our self-mastery while we do so, and not becoming in any way or degree enslaved to them. They were created for man, and not man for them. They are for his use and service, and to help him, whether in his use of them, or his abstinence from them, in the prosecution of the end for which he is created.

## III

### THE RIGHT USE OF CREATURES

After speaking thus of the end of man and of creatures S. Ignatius goes on to draw two practical conclusions.

The first is, that a man ought *to make use of creatures just so far as they help him to attain his end, and to withdraw himself from them just so far as they hinder him.*

If all creatures have been made for the sake of man, and to help him in the attainment of his end, it is plain that the motive which ought to determine our use of them or our abstention from them, is to be found in the answer to the question: Are they a help towards our end or not? And if we find that any of them are a help towards this end, we ought to make use of them just so far as they are helpful, neither more nor less. On the other hand, if any of them are a hindrance to the attainment of our end, we ought to abstain from them and renounce them so far as they hinder us, neither more nor less. For in the case of things which are means or instruments the only point we have to consider is whether, and how far, they help towards the end we have in view. If they do not help towards this end they are no longer means, still less if they positively hinder us.

The application of this principle is of almost infinite extent, and it is impossible to examine our life and actions in the light of it without at once discovering manifold disorders in our conduct. We so often forget or ignore the true order, and put the means in place of the end (cf. Preamble to the Election, p. 125). We consult only our tastes and desires, our likes or our dislikes, and act accordingly. Hence comes a want of due order in our lives, which leads to many imperfections and sins. The mere fact that a thing, or a line of action, is pleasant, or the reverse, is no true reason for embracing it or rejecting it. That which is pleasant may often be an obstacle to our true end: that from which we shrink may be the very thing, sometimes indeed the only thing, to help us in attaining it. But so far from acting according to this, which is the only rule of right reason, we too often embrace that which is pleasing to our natural senses and desires, and shun all that is displeasing, without any serious thought of the real tendencies of each, and their bearing upon our end. Here then we may find the cause of many of our sins and failures.

In applying this principle, however, we must bear in mind the different moral and spiritual conditions and aims of those to whom we give the Exercises. It will mean one thing for the man who is just turning to God, and needs to rise out of gross and manifest sins. It will mean something much more searching and exacting for the spiritual man who is seeking to press forward in the way of perfection. For to use or abstain from creatures *just so far as they help or hinder* us in the prosecution of our end, neither more nor less, is plainly, if taken strictly, a most exacting rule requiring the entire uprooting of all inordinate affections, and the most perfect obedience in all things to the will of God.

## IV

### INDIFFERENCE

We come lastly to the second practical conclusion, which contains within itself the germ of all that spiritual perfection to which the Exercises are designed to lead us on. If we are to be guided by the above rule, using or abstaining from creatures according as, and just as far as, they help or hinder us in the pursuit of our end, it is *necessary that we should make ourselves indifferent to all created things, in all that is left to the liberty of our free-will, and is not forbidden; in such sort that we do not for our part wish for health more than sickness, for wealth more than poverty, for honour more than dishonour, for a long life more than a short one, and so in all other things; desiring and choosing only that which leads us more directly to the end for which we were created.*

This is the practical and necessary conclusion of all that has gone before, while at the same time it is the means of arriving at that perfection of which we have just spoken. For without this indifference we shall never be able to use creatures aright and in due measure (*tanto—quanto*). And because by nature we are not indifferent, but heavily biased by passion and self-love, therefore we must *make ourselves* (*harcernos*) indifferent. It will require much, and often painful, effort. How great and how painful and protracted an effort we shall never know till we have begun to try. We are not indeed required so to beat down and kill our nature that we do not feel desire for some things and shrinking from others; but we are not to let feelings of this kind determine our choice or our conduct. These must be determined solely by the judgment of reason enlightened by grace, in accordance with this foundation truth of our own end and the end of creatures.

S. Ignatius goes on to enumerate four classes of creatures concerning which and their contraries we are *to make ourselves indifferent—health and sickness, wealth and poverty, honour and dishonour, a long life or a short one.* These perhaps are mentioned because they include so many of the objects to which men are wont to be unduly attached, or from which they naturally shrink. But they are only samples selected out of many others; for the Saint completes the enumeration by an all-inclusive phrase, *and so in all other things.* Among these other things we may reckon talents and gifts which God gives to some and withholds from others; supernatural gifts also, consolations or desolations; worldly station and rank, dwelling place, occupation, offices, success or failure, the persons with whom we have to live, their character and conduct, all events and circumstances happy or unhappy, in a word all that belongs to our environment and makes up the setting of our lives; and not only those things which touch ourselves personally, but all that affects our relations and friends, their fortunes and experiences, their lives and deaths; all that affects the Church, our country and the world—all these and many more are included among those *other things*. With regard to all of them, whether they are agreeable or the reverse, we must endeavour to make ourselves indifferent,[1] so that we may be able freely to follow the will of God, to act or to suffer, seeking in all things not ourselves, but His glory and love, and eternal happiness with Him in Heaven hereafter.

From all that has been said it will be evident how wide a field for consideration and meditation this Foundation Exercise opens up, and how lofty a perfection it sets before us. And since it so often happens that things which are naturally pleasing to us are really hindrances to the realization of our end, while those that are distasteful and painful lead us more surely to it, how evident is the necessity of self-denial and mortification. Only through the practice of these virtues can we hope to arrive at that indifference which is the proper fruit of this Exercise; for indeed *to make ourselves indifferent* consists entirely, or at least principally, in the constant effort to mortify, and so to free ourselves from, all inordinate affections.

But however evident these principles and conclusions may be to our reason, so great is the disorder of our passions, and the weakness of our wills, that we shall never have strength to act upon them without the grace of Christ. Our consideration, therefore, of these foundation truths must be accompanied throughout with the fervent prayer, that we 'may both perceive and know what things' we 'ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord' (see Collect, First Sunday after the Epiphany).

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[1] Always, however, with the limitation: in so far as it is left to the liberty of our free-will to do so, and is not forbidden. See Note 6, p. 29.

## *THE PARTICULAR EXAMINATION*

*to be made daily: it includes three times, and an examination of oneself to be made twice.*

*The first time is the morning: immediately on rising, the man ought to resolve to guard himself carefully against that particular sin or defect which he desires to correct and amend.*

*The second time is after the midday meal, when he ought to ask of God our Lord that which he desires* (1), *viz. grace to remember how often he has fallen into that particular sin or defect, and to amend in future; after which let him make the first examination, demanding an account from his soul concerning the particular matter which he desires to correct or amend, reviewing the time elapsed, hour by hour, or period by period, beginning from the time when he rose till the moment of the present examination, and let him mark on the first line of the diagram (p.* 46) *as many points as there are times when he has fallen into that particular sin or defect; and afterwards let him resolve anew to amend himself until the second examination that he will make.*

*The third time is after supper, when the second examination will be made in the same way, going through the interval hour by hour from the first examination to the present one, and marking on the second line of the same diagram as many points as there are times he has again fallen into that same particular sin or defect.*

(1) *That which he desires.* These or similar words occur very frequently throughout the Exercises, especially in the second or third prelude of every meditation. S. Ignatius seems to have wished to warn us repeatedly of the need of being definite and earnest in our petitions for the grace we need in each Exercise. The grace we are to ask for here, in making the particular examination, is twofold, (1) light to see our faults and the number of them, (2) grace to amend them for the future. There is probably nothing that more hinders the fruit of this Exercise than a certain hidden trust in the strength of our own resolutions and efforts, which will always disappoint us, unless we rely upon the grace of God.

The matter of our particular examination may be any sin or defect either of commission or omission, especially that which is our besetting sin, or the root and cause of other sins. In the case of those who are more advanced, it may be some virtue which they are seeking to acquire, by making a certain number of acts of it either externally or internally, and practising it as often as the opportunity occurs. But in every case the matter which we fix upon should be something quite clear and definite, so that when we make our examination there may be no doubt whether we have kept our resolution or not.

During retreat S. Ignatius would have us take for the matter of our particular examination the way in which we keep the Additions. See Observation IV, p. 75.

This Exercise is of great value both for rooting out sins and for acquiring purity of conscience. It should, therefore, be diligently practised by all who desire to make spiritual progress, not only in time of retreat, but all their life long. See Directory xiii.

There is a very full treatise on the particular examination by the Ven. Luis de la Palma (English Translation, Burns and Oates, 1873). See also Rodriguez, *Christian Perfection*, Vol. i, Seventh Treatise; and Scupoli, *The Spiritual Combat*, Chapters xvi, xvii, xxvi.

The director should instruct the retreatant in the method and use of this Exercise at the beginning of the retreat, immediately after the Foundation. See Directory xiii. 1–5.

### *Four Additions,*
### *in order more quickly to eradicate the said particular sin or defect.*

*I. The first Addition is that every time a person falls into that particular sin or defect, he should lay his hand on his breast, grieving that he has fallen: a thing which he can do even in the presence of many people without their perceiving it.*

*II. The second, as the first line of the diagram below represents the first examination and the second line the second examination, let him at night time see whether there has been any improvement from the first line to the second, that is, from the first examination to the second.*

*III. The third, to compare the second day with the first, that is to say, the two examinations of the present day with the two of the preceding, and to see if from one day to the other he has improved.*

*IV. The fourth Addition, to compare one week with another, and to see if in the present week he has improved more than in the past week.*

*It is to be observed that the first long lines A* ______ *which follow represent the Sunday; the second, which are shorter, Monday; the third Tuesday, and so on* (2).

A. ____________________________________________

B. ________________________________________

C. ____________________________________

D. ________________________________

E. ____________________________

F. ________________________

G. ____________________

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(2) The Vulgate version adds, ‘because it is right that the number of faults should be diminished day by day.’

As an example of the breadth of mind and liberty of spirit which were so characteristic of S. Ignatius and of the first Fathers of the Society of Jesus, Fr. Gagliardi, one of the earliest commentators on the Exercises, says: 'This examination is very important for all, but it is otherwise in the case of that strict method which consists in marking a series of dots in columns. This is useless and even harmful to the scrupulous and those who are lacking in memory and imagination; let them perform this examination in another way' (*Commentarii*, Prooemium § 2).

## *GENERAL EXAMINATION OF CONSCIENCE*
### *in order to purify oneself and to confess better* (1).

(1) The principles and rules here expounded are intended for use when preparing for confession, whether a general or an ordinary confession. They may also be used in our nightly self-examination. See Directory xiii. 6–8. During the Exercises this examination will prepare the ground of the exercitant's heart and conscience for those meditations of the First Week which are to develop his sense of sin, and to lead on to humility and contrition.

*I presuppose that there are within me three kinds of thoughts; to wit, one my own, which springs entirely from my own liberty and will; and two others, which come from without, one from the good spirit, and the other from the evil* (2).

(2) *Within me*, here, as in so many other places, S. Ignatius uses the first person singular, in order that the exercitant may apply everything to himself.

Note also that we have here, in the suggestions of the good and evil spirits which work upon us from without, the germ of the rules for the discernment of spirits which will be found towards the end of the book, pp. 184–93.

### *Of Thoughts*

*There are two ways of gaining merit from an evil thought which comes from without.*

*For example, a thought comes of committing a mortal sin, which thought I resist promptly, and it remains conquered.*

*The second way of gaining merit is when the same evil thought comes to me, and I resist it, and it returns time after time, and I always resist it, until it goes away conquered: and this second way is much more meritorious than the first.*

*A venial sin is committed when the same thought of sinning mortally comes and one gives ear to it, dwelling a few moments on* *it, or receiving some slight sensual delectation, or when there is some negligence in rejecting such a thought* (3).

(3) The teaching of S. Ignatius in this place was called in question during his lifetime. But Suarez shows that the Saint is speaking of a delectation which is antecedent to the full advertence of the mind, and so long as that is the case, even if there should be some slight negligence, the sin would be venial, not mortal. 'Expendendum est illud verbum *aliquantulum* et *obiter*, etc. (Vulgate version), quod idem significat ac subreptitie et antecedenter ad plenam judicii et rationis animadversionem: quamdiu autem delectatio in eo statu durat, etiamsi aliqua negligentia interveniat, tantum est peccatum veniale; nam sine plena advertentia rationis consensus etiam interpretativus mortalis non intervenit.' *De Relig.* IX. v. 13.

*There are two ways of sinning mortally. The first is, when a man gives consent to an evil thought with the intention of acting afterwards according to his consent, or with the desire of doing so if he could.*

*The second way of sinning mortally is, when that sin is carried out in action; and this is a more grievous sin for three reasons: first, on account of the longer time* (4)*; secondly on account of the greater intensity; thirdly on account of the greater injury to both persons.*

(4) I.e. the longer time the soul entertains the thought of the sin, and adheres to it.

*Both persons.* These words, and also what is said above about sensual delectation, show that S. Ignatius is speaking especially about temptations and sins against purity. He does not give us a complete scheme of self-examination including every kind of sin, but only principles and rules for making our examination, which he illustrates from the instance of this one particular kind of sin.

### *Of Words*

*One must not swear by the Creator, nor by the creature, unless it be with truth, necessity, and reverence. By necessity I do not mean every sort of case when truth is to be affirmed, but only when that truth is of real importance for the profit of the soul or body, or for the safeguarding of temporal goods. And by reverence I mean when a man, in naming his Creator and Lord, religiously reflects on the honour and reverence due to Him.*

*It is to be noticed, that although in the case of a needless oath we sin more grievously when we swear by the Creator than we do when we swear by the creature, yet it is more difficult to swear rightly, i.e. with truth, necessity, and reverence, by the creature than by the Creator, for the following reasons.*

*The first is that when we wish to swear by some creature, the wish to name the creature does not make us so attentive or circumspect to speak the truth, or to think whether it is necessary to use an oath, as the wish to name the Lord and Creator of all things would do.*

*The second is that in swearing by the creature, it is not so easy to show reverence and respect to the Creator as when in swearing by and naming the Creator and Lord Himself: for the wish to name God our Lord brings with it more respect and reverence than the wish to name a created thing. Therefore it is more permissible for the perfect to swear by the creature than for the imperfect, because the perfect, by constant contemplation and the enlightenment of their understanding, are more able to consider, meditate upon, and contemplate our Lord God as existing in every creature by His proper essence, presence, and power; and thus, when they swear by the creature, they are more apt and disposed to show respect and reverence for their Creator and Lord than the imperfect.*

*The third is, that in frequently swearing by the creature idolatry* (5) *is more to be feared in the case of the imperfect than of the perfect.*

*Idle words are not to be spoken, by which I mean whatever does not profit me or any one else, nor has any such object in view; so that to say what profits or is intended to profit one's own soul, or that of another, or the body, or temporal goods is never an idle word, nor even if a man speaks of matters foreign to his state of life, as, for example, if a Religious should speak of wars or commerce; but in all that is said there is merit if it is spoken for a good end, and sin if it is directed to a bad end, or spoken idly.*

*Nothing is to be said to defame or slander another; because if I make known a mortal sin which is not public, I sin mortally; and venially if I make known a venial sin; and if I reveal a defect, I show thereby my own defect. But if the intention be pure, mention may be made of the sin or fault of another in two ways: first, when the sin is public, as in the case of a public prostitute, or of a sentence passed by a court of justice, or of a public error* (6) *which corrupts the souls of those with whom the person converses.*

*Secondly, when a secret sin is made known to some one, in order that he may help the sinner to rise out of his sin, provided that he has good grounds or probable reasons for thinking that he will be able to help him.*

(5) An oath which terminated in the thought of a creature without passing beyond it to the Creator, would be an act of idolatry.

(6) I.e. some erroneous opinion or teaching in a matter of faith or morals.

### *Of Deeds*

*Taking for the subject matter the ten commandments, and the precepts of the Church, and things commended by superiors, whatever transgression is committed under any of these three heads is a greater or lesser sin, according to the greater or less importance of the matter. By things commended by superiors I mean, for example, Bulas de Cruzadas* (7) *and other indulgences, e.g. those for the peace of Christians, obtainable by confessing and receiving the most holy Sacrament; for there is no little sin in acting, or in causing others to act, against such pious exhortations and recommendations of our superiors.*

(7) Fr. Rickaby, S.J., says that a *Bula de Cruzada*, 'procurable in Spain, is a grant of indulgences and a relaxation of the Friday abstinence, on condition of a small payment, which formerly, as the name implies, was devoted to the war against the Moslem, but now goes to the upkeep of Spanish churches.'

### *Method of making the General Examination: it contains five points.*

*The first point is to give thanks to our Lord God for the benefits we have received.*

*The second, to ask grace to know our sins and to root them out.*

*The third, to demand of the soul an account, hour by hour, or period by period, from the time of rising down to the present examination, first of thoughts, then of words, lastly of actions, in the same order as has been explained in the Particular Examination.*

*The fourth, to ask pardon of the Lord God for the faults.*

*The fifth, to purpose amendment with His grace.* Our Father. (8).

(8) This examination ought to be made every night. If we refer our act of contrition and purpose of amendment to our

next confession, it will secure us against a danger in frequent confessions of making too light of what is an essential point in the Sacrament of Penance, viz. contrition. This practice is much to be commended.

## *GENERAL CONFESSION AND COMMUNION*

*He who of his own accord* (9) *wishes to make a general confession will find among many other advantages three special ones in doing so at this time [i.e. at the time of the Exercises].*

*The first, although he who confesses every year is not obliged to make a general confession, nevertheless by making one he will gain much more profit and merit on account of the greater actual sorrow he will have for the sins and wickedness of his whole life* (10).

*The second, since in the time of these spiritual Exercises a man gains a much more intimate knowledge of sins and their malice than when he is not devoting himself so entirely to interior matters ; so now in virtue of this increased knowledge and sorrow he will find greater profit and merit than from former confessions.*

*The third is, that having made a better confession and become better disposed, he will consequently be found better prepared and more fit to receive the Most Holy Sacrament, the reception of which is not only a help against falling into sin, but also a great means to preserve and increase grace.*

*This general confession will be best made immediately after the Exercises of the First Week* (11).

(9) I.e. out of devotion, not of necessity or obligation. A general confession is said to be of obligation, when previous confessions have been bad ; of devotion, when they have been good.

(10) Those who make an annual retreat will often find it helpful to make a general review from the last annual or general confession, at least of their more notable sins and negligences. To be always going back over the sins of a whole life would not be advisable, nor should it be permitted without necessity or some good reason.

(11) Because then the retreatant will be likely to make it with better dispositions and more profit (Directory xvi). If, however, as may sometimes happen, his conscience urges him to make it earlier, it is best to allow him to do so in order that his mind may be more free to apply itself to the meditations. But at the same time it will often be well to defer absolution

till the end of the Week, when the penitent will perhaps desire to add something further to his confession, and will at all events have had his contrition deepened, and his purpose of amendment strengthened, by the meditations he has made.

## THE FIRST EXERCISE

*is a meditation with the three powers of the soul* (1) *upon the first, the second, and the third sin* (2). *It contains in itself, after a preparatory prayer and two preludes* (3), *three principal points* (4) *and a colloquy.*

(1) I.e. the memory, the understanding, and the will. How they are to be used is explained in the several points of this meditation, which is to serve as a model for their use in all the others. See Directory xiv. 2, 3; and Additional Notes C, p. 208; I, § 1, p. 227.

(2) The first sin is that of the rebel angels, committed in heaven; the second, that of our first parents, committed in the state of innocence before the fall; the third, that of a soul after the fall, subject to concupiscence and ignorance, yet preserving still the freedom of its will. So vast and far-reaching is the subject of this meditation!

In the first point our thoughts are directed chiefly to spiritual sins, and especially to the sin of pride. In the second we see the working of that threefold root of evil of which S. John speaks (1 S. John ii. 16), 'the lust of the flesh, the lust of the eyes, and the pride of life.' In the third we may contemplate any particular sin to which we are ourselves most prone. Each of these points might well furnish matter for a separate meditation.

(3) *After a preparatory prayer, etc.* This preparatory prayer and the two preludes which follow are only a preparation for the meditation, and should not occupy more than three or four minutes.

(4) *Three principal points* (*puntos principales*), or as Fr. Roothaan translates the words *puncta capitalia*. S. Ignatius calls them *principal points*, not in contrast with others of less importance, for there are no others; but either because they are of primary importance in entering upon the consideration of sin, or because each of them is capable of subdivision into several subordinate points. Thus we might divide the first point, the sin of the angels, as follows, (i) the creation and end of the angels, (ii) their probation and fall, (iii) the consequences

and punishment of their rebellion; making these the three points of a separate meditation. And the same course may be followed with the two other *principal points*, the sin of our first parents, and the sin of some one soul now in hell. Indeed, the outlines given by S. Ignatius for the two Exercises on sin contain each of them ample material for several meditations, and it will often be found advantageous thus to divide them. See Additional Note H, p. 221.

*The preparatory prayer is to ask God our Lord for grace that all my intentions, actions, and operations may be ordered purely to the service and praise of His divine Majesty* (5).

(5) This preparatory prayer is the same before every meditation, and should never be omitted. In it, besides asking for divine help without which all our efforts would be in vain, S. Ignatius would have us earnestly protest before God that we come to our meditation not to receive consolation or for any motive of self-interest, but purely for the service and praise of His divine Majesty. To enter upon prayer in this spirit of detachment and self-surrender is one of the great secrets of making it well, as also of persevering in times of dryness and desolation. To this preparatory prayer we may well add the Veni Creator, or some other prayer, inviting the help of the Holy Spirit, Who is our Guide and Teacher in all our spiritual actions.

*Intentions* refers to that purity of motive which has just been mentioned; *actions* to matters of outward bodily posture, the observance of the ten Additions, etc.; *operations* to the exercise of the faculties of the soul.

*The first prelude is a composition* (6), *seeing the place. Here it is to be observed that in the contemplation or meditation of a visible object, as in contemplating Christ our Lord, Who is visible, the composition will be to see with the eye of the imagination the corporeal place where the object I wish to contemplate is found. I say the corporeal place, such as the Temple or the mountain where Jesus Christ is found, or our Lady, according to that which I desire to contemplate. In a meditation on an invisible thing, such as the present meditation on sins, the composition will be to see with the eyes of the imagination and to consider that my soul is imprisoned in this corruptible body, and my whole compound* *self in this vale [of misery] as in exile amongst brute beasts; I say my whole self, composed of soul and body* (7).

(6) The composition of place is an act of the imagination by which we represent to ourselves the place where what we are about to meditate upon takes place. If, however, the subject of our meditation is something abstract and invisible, we should make use of some corporeal object as a symbolic representation, as is done in this first Exercise on sin.

The object of this prelude is to restrain the wanderings of the imagination by binding it down to some definite picture which illustrates the subject of the meditation, and may often of itself suggest helpful considerations and pious affections. Those who cannot thus work with their imagination, as indeed many cannot, should pass over this prelude lightly; it is just an expedient which some may find helpful, others not. In any case there must be no straining of the mind. See Directory xiv. 4–7.

(7) *My whole self.* I am to think of *myself*; to apply all to *myself*. Consider how true an image of our fallen condition this is, and how well calculated to arouse that sense of shame and confusion which is the principal fruit we are to seek for in this meditation. Here, at the very outset, we are made to feel the degradation of our nature, the ruin and misery that sin has brought upon it. The body, formed to be immortal, is now mortal and corruptible, and, instead of being obedient to the soul, has become, as it were, a prison-house in which the soul is not only confined and hindered in all its intellectual and spiritual operations, but afflicted also with all sorts of trials and temptations. Moreover the whole man, body and soul together, finds himself no longer in paradise, where once he exercised dominion over the other creatures, using them as creatures were meant to be used, but an exile driven forth to consort with the brutes that perish (cf. Dan. iv. 33; S. Mark i. 13). Certainly this prelude alone might afford abundant matter for a meditation in which we might begin to see ourselves as we truly are in our fallen and lost condition.

*The second prelude is to ask of God our Lord that which I wish and desire* (8). *The petition ought to be according to the subject-matter, i.e. if the contemplation is on the Resurrection, to ask for joy with Christ in His joy; if it be on the Passion, to beg for sorrow,* *tears, and fellowship with Christ in His sufferings; here it will be to ask for shame and confusion of face* (9), *seeing how many have been lost for a single mortal sin, and how many times I have deserved to be condemned eternally for my so many sins.*

(8) The second prelude is a petition that God would enable us to find in our meditation the fruit which we desire. It should be made very briefly, but with all possible earnestness. We must really desire what we ask for. S. Ignatius lays great stress on this. Again and again, in the second prelude of every Exercise, we meet with the words: *that which I desire.* It should be noted, however, that the whole fruit we are to seek for in a meditation is not always expressed in the prelude. It is often further amplified and developed in the points of the meditation itself, and especially in the colloquy. Examples of this will be found in all the colloquies which S. Ignatius has outlined. Every one of them carries us farther and higher than the brief petition of the prelude. For it is reasonable to suppose that in the course of our meditation the Holy Spirit will so enlighten our understandings and inflame our affections and wills, that we shall be moved at the end of it both to ask greater things of God, and also to promise Him more.

The fruit we desire, and therefore the petition we make for it in the second prelude, will of course vary with the subject-matter of the different meditations. In the case of repetitions the petition need not be changed, for the subject-matter remains the same.

(9) This is the principal fruit we are to seek for in this meditation. As pride is the root of all sin, so every true conversion must be grounded in deep humiliation of self. Other fruits will emerge in the course of the meditation, but they are all subordinate to this. See Additional Note D, p. 212.

It should be noted both here and throughout the Exercises that the affections which S. Ignatius directs us to pray for in the several preludes and colloquies are not meant to exclude others which the exercitant may desire to express. They are mentioned by S. Ignatius only in a general way as being the most fundamental ones, and the most efficacious for obtaining the end desired. See Ferrusola, *Commentaria in Exercitia,* pp. 86, 204, 390, Barcelona Edition, 1885.

*Before all contemplations or meditations there should always be made the preparatory prayer without change, and the two above-*

*mentioned preludes, changing them from time to time according to the subject-matter.*

*The first point will be to apply the memory to the first sin, which was that of the angels; and then the understanding to the same by reasoning on it; and then the will, desiring to remember and understand the whole, in order that I may be the more ashamed and confounded, bringing into comparison with the one sin of the angels my many sins, and considering that while they have gone to hell for one sin, I have so often deserved the same punishment for my many sins. I say to apply the memory to the sin of the angels, how being created in grace, yet not willing to help themselves by means of their liberty* (10) *to reverence and obey their Creator and Lord, they fell into pride, were changed from grace into malice, and cast down from heaven to hell; and then in turn to reason more in particular with the understanding, and thus to move still more the affections by means of the will* (11).

(10) It is the part of every rational creature endowed with free-will to help himself by co-operating with divine grace. Therefore whoever sins and perishes, does so by his own fault, not willing to help himself by means of his liberty.

(11) S. Ignatius assigns two functions to the will. First it has to compel the attention of the memory and the understanding, which is often a difficult and laborious matter, especially in times of distraction or of spiritual aridity and desolation; secondly, when enlightened by the exercise of these faculties, it goes on to produce affections and resolutions. The words *move still more* show, however, that the exercise of the affections is not to be excluded from that of the understanding, but mingled with it, though it has its principal place afterwards.

*The second point will be to do the same, i.e. to apply the three powers to the sin of Adam and Eve, bringing before the memory how for that sin they did such long penance, and how great corruption* (12) *came upon the human race, so many men going towards* (13) *hell. I say, to apply the memory to the second sin, that of our first parents; how, after Adam had been created in the plain of Damascus, and placed in the terrestrial Paradise, and Eve had been formed out of his rib, when they had been forbidden to eat of the tree of knowledge, yet eating of it and so sinning, they were afterwards clothed in garments made of skins, and driven out of Paradise, and lived without original righteousness, which they had lost, all their life long in toilsome labour and much pen-*

*ance; and then in turn to reason with the understanding more in particular, using also the will, as has been said before.*

(12) For the effects of this corruption on the individual, see the third point of the second Exercise on sin, p. 61; and for its effect on the human race see the contemplation on the Incarnation, p. 84. Cf. also Gen. vi. 5–7; xviii. 20; xix. 13; S. Jude 7; Romans i. 18–32.

(13) I.e. leading a life which is carrying them on towards hell.

*The third point will be to do in like manner in regard to the third sin, i.e. the particular sin of some one person, who for one mortal sin has gone to hell; and many others without number for fewer sins than I have committed* (14). *I say, to do the same in regard to the third particular sin, bringing before the memory the gravity and malice of sin committed by man against his Creator and Lord; then to reason with the understanding how, in sinning and acting* (15) *against the infinite Goodness, such an one has justly been condemned for ever; and to conclude with acts of the will, as has been said.*

(14) S. Ignatius does not say that *many* have been damned *for one mortal sin.* We must not exaggerate the severity of what is here said. What he does say is that a countless number have been lost *for fewer sins than I have committed.* Even this is not of faith. Our Lord refused to answer the question: 'Are there few that be saved?' (S. Luke xiii. 23). He gave us a warning about ourselves. He told us nothing about the number of the lost. Nor has the Church defined anything on the subject. Dr. Pusey, in *What is of Faith as to Everlasting Punishment*, writes (p. 23), 'We know absolutely nothing of the proportion of the saved to the lost, or who will be lost; but this we *do* know, that none will be lost, who do not obstinately to the end and in the end refuse God. None will be lost, whom God *can* save, without destroying in them His own gift of free-will.' This strictly expresses the mind of the Church.

(15) *In sinning and acting against, etc. En el pecar y hacer contra, etc.* Not 'in the act of sinning,' but 'because of sinning' (cum peccaverit). The preposition *en* in this place 'causam potius quam tempus significat.' See *Monumenta Ignatiana ex Autographis vel ex Antiquioribus Exemplis collecta, Secunda Series,* Madrid, 1919, pp. 185, 282 note 3.

*Colloquy. Imagining Christ our Lord present before me on the Cross, to make a colloquy with Him, asking Him how it is* *that being the Creator, He has come to make Himself man, and from eternal life has come to temporal death, and in this manner to die for my sins. Again, reflecting on myself, to ask what have I done for Christ, what am I doing for Christ, what ought I to do for Christ. Then beholding Him in such a condition, and thus hanging upon the Cross, to make the reflections which may present themselves* (16).

(16) In this colloquy we are to look first at Christ crucified, then at ourselves, and from this twofold spectacle to stir up in ourselves affections of shame and confusion, which are the principal fruits of this Exercise; yet not without affections of confidence also and love towards God, of Whose infinite mercy alone it is that we are not consumed. This deep sense of the love and mercy of God is never forgotten by S. Ignatius even when he is treating of the most awful and terrifying subjects; and it should never be forgotten by the director in giving the Exercises to others. See further Additional Note G, last paragraph, p. 220.

*The colloquy is made, properly speaking, as a friend speaks to a friend, or a servant to his master, asking at one time for some grace, at another accusing oneself of some evil committed, at another making known one's affairs* (17), *and seeking counsel concerning them. And then to say* Our Father.

(17) *One's affairs*, one's thoughts, doubts, plans, the state of one's soul, etc. See also S. Ignatius' remarks on colloquies at the end of the contemplation on the Last Supper, p. 139.

If, as may sometimes be the case (see Note 4, p. 52, and Additional Note H, p. 221), the several points of this Exercise should be formed into separate meditations, this same colloquy should be used with each of them, so as to leave the exercitant always at the foot of the Cross, beholding there what his sins have done against the love of God revealed in Christ our Lord.

Colloquies may be made with any one of the three Persons of the Blessed Trinity, or with the Blessed Virgin or any of the Saints, or even with ourselves, as is partly the case in the threefold question which the exercitant is directed to address to himself in the present instance.

It should be remembered, however, that both here and in the other colloquies S. Ignatius gives us only an outline, which we are to fill up for ourselves. He points out certain affections and petitions in which the principal fruits of the meditation are to be found, and then leaves us to develop and add to them in any way that the Holy Spirit may guide us, or the needs of our own souls may suggest.

A colloquy is in fact the free utterance of the heart pouring itself out in various acts and petitions suggested by the subject of the meditation, or by its own needs and the promptings of the Holy Spirit. It implies also pauses in which we are silent and listen for God to speak to us. For God will surely speak to the soul that waits upon Him, not indeed with words that we can hear with our outward ears, or even with the inward hearing of the imagination, but by the power of His Holy Spirit enlightening our understandings, teaching us hidden mysteries, kindling our affections, and drawing our hearts to Himself in love.

Although S. Ignatius places the colloquies at the end of the meditations, because the exercise of the affections and of the will naturally follows that of the memory and understanding, yet we are not to think that they should be made only at the end. On the contrary, they should be made whenever in our meditation God helps us to pass on to prayer, even if it should be at the very outset during the preparatory prayer or the preludes. We meditate, i.e. consider and reflect, chiefly in order that we may be helped to pray, and the sooner we can pass on from meditation to prayer the better. And, indeed as we make progress in the practice of mental prayer, the need of considerations will generally grow less, and our exercise will pass more and more into one of affective prayer, and beyond, that, if God wills, to contemplation. (See Additional Note P, p. 257.) The object of the intellectual exercise in meditation is to bring home some divine truth to the mind and heart so as to set the will on fire with the love of God. What wonder, then, if after some years, or even less, in which we have been faithful to the practice of meditation, our understanding should be so replenished with divine light, and our hearts and affections so softened and enlivened by grace, that our wills catch fire more quickly, and we pass at once into the presence of God, and are able to converse with Him in prayer without those preliminaries which at first were necessary. That at any rate is what we should hope for and expect. And if in times of retreat it may often be good for us to go back to the Exercises, and retrace again the steps by which God has led us on, revisiting, as it were, and feeding once more upon those great truths which the Exercises first helped us to realize, yet, as we advance in spiritual life and prayer, we shall probably find that even our retreat meditations will be made more and more after the manner of our ordinary daily mental prayer, whether it be the prayer of acts and affections, or what is sometimes called the prayer of simple regard, or even passive prayer, which is true supernatural contemplation.

### *THE SECOND EXERCISE*

*is a meditation upon sins ; it contains, after the preparatory prayer and two preludes, five points and a colloquy.*

*Let the preparatory prayer be the same.*

*The first prelude will be the same* (18) *composition of place.*

*The second is to ask for that which I desire ; it will be here to beg great and intense sorrow and tears for my sins* (19).

(18) *The same*, i.e. as in the first Exercise.

(19) The chief fruit of the first Exercise is shame and confusion of face for our sins ; here it is intense sorrow for them, wonder at the forbearance and mercy of God in sparing us till now, and purpose of amendment.

S. Ignatius speaks of *great and intense sorrow*. We are not to think that we have no need of these Exercises of the First Week, because we trust that our sins have been forgiven. Rather we should be always seeking to deepen our contrition ; and indeed the more we attain to purity of heart, the more shall we be able to sorrow for our past sins with an increasing approach to that perfect sorrow which Christ our Lord has felt for them. See also Additional Note E, p. 215.

*The first point is the review* (20) *of the sins, that is to say, to recall to memory all the sins of my life, contemplating them from year to year, or from period to period. Three things help in this : first, to behold the place and the house where I have lived ; second, to recall the intercourse I have had with others ; third, the occupation in which I have been engaged.*

(20) *Review.* Spanish, *processo*, 'a legal process.' 'Idcirco vocat [S. Ignatius] hoc punctum "processum peccatorum": quemadmodum enim in processu, qui contra reum aliquem instituitur, delicta ejus omnia colliguntur ac ponderantur;

simili ratione in hoc puncto procedendum est.' Ferrusola, *Commentaria*, p. 281. *Review* is of course an interpretation rather than a translation, but it expresses the meaning, viz., that we are to pass in review the chief sins of our past life. This *review*, however, should be made in a summary way, without entering into particulars. See Directory xv. 1. It is not an exercise of self-examination which is intended, but the contemplation of our sins as memory recalls them one after another, in order to increase shame and contrition.

*The second, is to weigh the sins* (21), *considering the foulness and malice that each mortal sin committed has in itself, even supposing that it were not forbidden* (22).

(21) *To weigh the sins*, not merely in the aggregate and mass, but one by one, considering them, in this point, not so much in relation to God, as in their own inherent foulness and wickedness, and the havoc and defilement they have wrought in our own souls and bodies. This point, briefly expressed as it is, contains material for many meditations in which we might consider one by one the seven capital sins, or at all events those of them to which we are most prone.

(22) *Even supposing it were not forbidden.* This supposition is of course an impossible one in the case of sins against the natural or the moral law. But S. Ignatius wants us in this point to consider that every sin, quite apart from the violation of any law or command of God, has its own intrinsic obliquity as being opposed to right reason and natural rectitude. This is true of venial sins, no less than of mortal, and even of voluntary imperfections, all of which, considered in themselves, are unworthy of a reasonable and immortal soul, even if there were no law forbidding them.

*The third, is to consider who I am, abasing myself by comparisons* (23)*: 1st, what am I in comparison with all men; 2nd, what are all men in comparison with the angels and saints in heaven; 3rd, to consider what is all creation in comparison with God—therefore, myself alone, what can I be? 4th, to consider all my corruption and bodily foulness; 5th, to behold myself as an ulcer and abscess whence have issued so many sins and iniquities, and such vile poison.*

(23) *Abasing myself by comparisons.* For whatever I may be tempted to think of myself, or seem to others to be, will vanish

away and be seen to be utterly nothing at all if I compare myself with *all men*, i.e. the whole human race. How little and nothing am I compared with the many millions of men who have lived or are now living on the earth! Few of them even know of my existence, fewer still think me of any importance. When I am dead, how little difference it will make to the world! How little I shall be missed! Another will take my place and work, and all things will go on as before. I shall soon be forgotten as though I had never been. If I pride myself on anything I am or have, riches, honours, learning, bodily or mental powers, these are only the trappings of this present life, and after death will have no value or merit. If others flatter and praise me, what is their praise worth? I am only what I am in God's sight, nothing more. If men knew me as God knows me, how little would they esteem me; nay, rather would they not despise me and utterly loathe me? If I compare my life with that of many I know, or have read of, how poor and mean it must seem! How far many others excel me in virtue, in knowledge, in achievements!

Again, *what are all men in comparison with the angels.* Think of their vast numbers (Dan. vii. 10; Heb. xii. 22; Rev. v. 11); their mighty power (2 Sam. xxiv. 16; 2 Kings xix. 35; S. Matt. xxviii. 2; Acts v. 19; xii. 7–10, 23; Rev. xvi. 1); their perfect obedience (Ps. ciii. 20; S. Matt. vi. 10; Heb. i. 14); their worship and praise of God (Isa. vi. 3; S. Luke ii. 13, 14; Heb. i. 6; Rev. v. 11, 12, vii. 11, 12). Or *in comparison with the saints in heaven.* Think of what they have done and suffered for God; their penitence for sins far less than mine, their heroic virtues, their humility and love. What is my life in comparison with theirs? What is all earthly greatness in comparison with their glory in heaven?

Or, once more, *what is all creation in comparison with God.* What comparison is there between the creature and the Creator, the finite and the Infinite? (1 Kings viii. 27; Isa. xl. 12–17; xlvi. 5; Jer. xxiii. 24). *Therefore, myself alone, what can I be?* What a mere nothing, and less than nothing!

Nor is this all. When I turn to look at myself, what a sight do I behold! *All my corruption and bodily foulness*, the result of a nature infected and vitiated by original sin (Gen. ii. 25, compared with iii. 7, 10; Rom. v. 12; Phil. iii. 21); my body subject to so many limitations and necessities, to sickness and decay, and soon to pass into the corruption of the grave; my whole self, but especially my soul, the source of all my actual sins, *as an ulcer and abscess* from which flow forth so many evil desires and sins (Jer. xvii. 9; S. Mark vii. 21–23), which not only poison my own life, but infect also the lives of others. Cf. Bp. Andrewes, *Preces Privatae,* Form of Morning Prayer: 'Father of mercies . . . despise me not, an unclean worm, a dead dog, a putrid corpse.'

*The fourth, is to consider who God is, against Whom I have sinned, contemplating His attributes and comparing them with their contraries in myself: His wisdom with my ignorance, His omnipotence with my weakness, His justice with my iniquity, His goodness with my perversity* (24).

(24) The effect of the first four points of this meditation will be to increase the sense of *shame and confusion of face* which is the fruit of the first Exercise. It is only when we come to the closing words of the fourth point that the sorrow of contrition, which is to be the principal fruit of this meditation, begins to come directly into view, while we think of the goodness of God and compare it with our own perversity. Then this is developed in the fifth point and in the colloquy, in which we dwell with wonder upon the mercy of God, Who not only has not cut us off in our sins, but has constantly preserved us in life, and heaped upon us so many benefits, even at the very time when we were sinning against Him; and further still has allowed the holy angels and all the saints to pray for us, and all nature to minister to our needs.

*The fifth, an exclamation of wonder, with great affection, running through all creatures in my mind, and thinking how they have suffered me to live* (25), *and have preserved me in life; how the angels, who are the sword of the divine justice, have borne with me and guarded me and prayed for me; how the saints have been interceding and entreating for me; and the heavens, sun, moon, stars, and elements, fruits, birds, fishes, and beasts [have ministered to me]; and the earth, how it has not opened to swallow me up, creating new hells that I might suffer in them for ever.*

(25) God is present in all creatures, working in and through them. The sense therefore is that God, even at the very time I was offending Him and using His gifts against Him, has yet

suffered me to live, and has allowed His creatures to minister to my wants.

*To end with a colloquy of mercy* (26), *reasoning and giving thanks to God our Lord, that He has given me life until now, and resolving with His grace to amend for the future.* Our Father.

(26) *A colloquy of mercy.* The thought of the mercy of God, on which we are to dwell in this colloquy, will help us to gain the sorrow of contrition, which is the sorrow of love, in response to His forbearance and love towards us. At the same time it will awaken hope both of pardon for the past, and of grace to amend for the future.

## *THE THIRD EXERCISE*

*is a repetition of the first and second Exercises* (27), *making three colloquies.*

(27) *Of the first and second,* i.e. not mingling the two together but taking them in order, first one and then the other ; dwelling, however, chiefly on those points in which we have felt greater consolation, or desolation, or any other spiritual movement. For the importance of repetitions, and how to make them, see Additional Note I, § 2, p. 228 ; and Directory xv. 2, 3.

*After the preparatory prayer and the two preludes, shall be repeated the first and second Exercises, marking and dwelling on the points in which I have felt greater consolation, or desolation, or greater spiritual relish ; after which I will make three colloquies* (28) *in the following manner :*

*The first colloquy addressed to our Lady, that she may obtain for me grace from her Son and Lord for three things : first, that I may feel an interior knowledge of my sins, and an abhorrence of them ; second, that I may feel the disorder* (29) *of my actions, in order that, abhorring it, I may amend and order myself aright ; third, to beg for a knowledge of the world, in order that, viewing it with horror, I may put away from myself worldly and vain things ; and then a* Hail Mary.

(28) It has already been pointed out (Note 17, p. 58) that we may make colloquies in any part of our meditation, whenever we feel moved so to do. But here S. Ignatius is speaking of the colloquies which should always be made at the end, whether we feel any spiritual movement or not. Spiritual

dryness, so far from being a reason for omitting them, makes it all the more necessary to insist upon them, and to make them with all the earnestness we can put into them. And take notice that S. Ignatius multiplies the colloquies in repetitions because in them the work of the understanding is to be restrained, and fuller scope given to the exercise of the affections. Indeed it would seem that in these repetitions the colloquies are the most important part of the Exercise, and most of our time and force should be spent upon them.

(29) By the disorder of our actions S. Ignatius means actions which proceed from a life not properly ordered according to the principles laid down in the Foundation—a life ill-regulated and unstable, bound to no determinate state or fixed rules, or adhering to the one or the other only half-heartedly and intermittently. This disorder springs, of course, from the disorder of our affections, and must be combated by the practice of mortification and living by rule.

*The second, the same addressed to the Son, in order that He may obtain for me from the Father the same threefold grace ; and then the* Anima Christi.

*The third, the same addressed to the Father, that the same eternal Lord may grant it to me ; and then an* Our Father (30).

(30) It should be noticed that this colloquy is not a repetition of either of the colloquies of the two previous meditations. It differs from them both in form and matter. As regards the form, it is the first example of that solemn threefold colloquy, which is prescribed again by S. Ignatius in some of the more important Exercises of the following Weeks. As for the matter, it adds two new considerations which are not contained in the previous Exercises. For after speaking of the knowledge and hatred of our sins, which recalls the fruit of the first two meditations, it goes on to speak of a knowledge and abhorrence (1) of the disorder of our actions, (2) of the world and its vanities, both of which suggest new matter for our meditation and prayer.

Thus it carries us a step farther than the two former Exercises. We are now to hate and renounce not our sins only, but also all that disorder of our actions which proceeds from inordinate and undisciplined affections. And since our inordinate affections are stimulated and played upon by the attractions of the world, we must put away from ourselves worldly things ; which we shall be helped to do in proportion as we realize their inherent vanity and transitory character. Hence we are to pray, in the third place, for a knowledge and abhorrence of the world. See also Additional Note F, p. 217.

### *THE FOURTH EXERCISE*

*is made by resuming the third. I have said by resuming* (31), *in order that the understanding, without rambling, may call to mind and ponder intently the things contemplated in the preceding Exercises; making also the same three colloquies.*

(31) This Exercise is a repetition of a repetition. It is made by *resuming* the preceding repetition, i.e. taking up again those points which most touched us in the first repetition, in order to derive still further profit from them. This may show us how important S. Ignatius considers these repetitions to be in order that the exercitant may thoroughly digest the matter, and after the understanding has done its work, may give full scope to the exercise of his affections and will.

### *THE FIFTH EXERCISE*

*is a meditation on hell: it contains, after the preparatory prayer and two preludes, five points and one colloquy.*

*Let the preparatory prayer be the usual one.*

*The first prelude is a composition of place, which is here to see with the eyes of the imagination the length, breadth and depth of hell.*

*The second, to ask for that which I desire. It will be here to ask for an interior sense* (32) *of the pain which the lost suffer, in order that if through my faults* (33) *I should forget the love of the eternal Lord, at least the fear of punishment may help me not to fall into sin* (34).

(32) The petition here is not so much for a knowledge as for an interior sense or feeling of the pains of hell.

This is the first instance we meet with of that form of Exercise which S. Ignatius calls the application of the senses. For an explanation of it, and its uses, see Additional Note I, § 3, p. 229; also Directory xx.

(33) *My faults*, i.e. venial sins, which, if condoned and allowed, chill and diminish our love of God, and so pave the way for a fall into mortal sin.

(34) The object of this Exercise is not so much to deepen sorrow for past sins as to deter us, by an appeal to the motive of fear, from committing them for the future. At the same time

it may incidentally help to produce or to deepen contrition, as we dwell in the colloquy on the longsuffering mercy and goodness of God Who has preserved us hitherto from falling into the hell we have so many times deserved. See Additional Note G, p. 218.

Certainly, for the Christian, fear is but 'an emergency motive': 'perfect love casteth out fear' (1 S. John iv. 18). But love is not always perfect. There are times when through our faults it becomes cold, and the lower elements of our nature assert themselves almost to the exclusion of the higher. At such times it is useful and salutary to meditate upon the pains of sense in hell, lest by yielding to the demands of our lower nature we forget love altogether, and losing our hold on God, fall into mortal sin.

*The first point will be to see with the eyes of the imagination those great fires, and the souls as it were in bodies of fire.*

*The second, to hear with the ears the wailings, the groans, the cries, the blasphemies against Christ our Lord, and against all His saints.*

*The third, to smell with the sense of smell the smoke, the brimstone, the filth, and the corruption.*

*The fourth, to taste with the sense of taste bitter things, such as tears, sadness, and the worm of conscience.*

*The fifth, to feel with the sense of touch how those fires touch and burn the souls.*

*Making a colloquy with Christ our Lord, to bring to memory the souls that are in hell, some because they did not believe in His coming; others because, though believing, they did not act according to His commandments; making three classes* (35)*: the first, [those who were lost] before His coming; the second, [those who were lost] during His life in this world; the third, [those who have been lost] since that time: and herewith to give Him thanks that He has not, by putting an end to my life, permitted me to fall into any of these classes. In like manner to consider how until now He has always treated me with so great pity and mercy; ending with an* Our Father.

(35) S. Ignatius divides the lost souls into these three classes chiefly, no doubt, because of the difference of the opportunities of each, and therefore of their culpability and guilt.

We must, of course, understand that their unbelief was culpable, either because they did not make use of the light which God gave them, or because in consequence of their wilful sins they had made themselves incapable of benefiting by the light, and therefore did not receive it. With regard to those who lived before the Incarnation only an implicit, not an explicit, faith in Christ was possible and requisite. And the same is true of those at any time to whom the Gospel has never been preached.

We might, perhaps, make our meditation more vivid and personal by thinking of specific instances in each class. Thus, in the first, we might think of Cain, or of those who perished in the Flood, or in the overthrow of Sodom and Gomorrah, or again of Ahab and Jezebel, or any other characters of ancient history notable for their wickedness; in the second, of Judas and Caiaphas and all others among the Jews who were especially responsible for our Lord's death; in the third, of any in circumstances like our own, especially of priests or Religious who have been untrue to their vocation, or lived evil lives, and died impenitent.

At the end of this colloquy the Vulgate version inserts the following words: 'If he who gives the Exercises thinks it will be profitable to the exercitant to add other meditations, e.g. on Death and other penalties of sin, on the Judgment, etc., let him not think that he is forbidden to do so, though they are not inserted here.' Although these words are not in the Spanish autograph they are without doubt in accordance with the practice of S. Ignatius and the Fathers taught by him. Fr. Roothaan thinks that any such additional meditations should be made after the meditation on hell. See Additional Note H, p. 223, where the reasons for this opinion are given, and also the opposite opinion of Fr. Antoine Denis.

*The first Exercise is to be made at midnight; the second immediately on rising in the morning; the third before or after Mass, but so that it be made before dinner; the fourth at the hour of Vespers; the fifth, one hour before supper. This arrangement of hours, more or less, is to be observed in all the four Weeks, so far as age, disposition, and constitution enable the exercitant to make the five Exercises a day, or fewer* (36).

(36) At first sight it might seem that S. Ignatius appoints only five meditations for the whole of this First Week, and directs

them all to be made on one and the same day. But as the exercitant will hardly ever obtain the proper fruit to be derived from these Exercises on sin and hell in so short a space of time, we must understand this direction as to the hours at which the meditations are to be made as a general statement, laying down the order to be observed each day, not only in this but also in the subsequent Weeks. If, as is often now the custom, only three, or at the most four, meditations are made each day, some rearrangement of the hours will be necessary. But in cases where persons are making a retreat alone, and when health and strength permit, it will probably be found very helpful to rise at night for the first meditation, especially during the First Week.

For the way in which the Exercises of this Week may be extended so as to provide for any required number of days, see Additional Note H, p. 221.

## *ADDITIONS*

*for the purpose of helping the exercitant to make the Exercises better, and to find more surely what he desires* (37).

(37) A careful observance of these Additions during the retreat will help the exercitant to acquire a habit which he will do well to preserve when the retreat is over. They should be given to him, either verbally or in writing, before he begins the meditations. The tenth, however, may be postponed till later. See Directory xv. 8, 9, and the sixth of the twenty Annotations, p. 11. Certain changes are to be made in some of them in the Second and following Weeks.

*I. The first Addition is, after having gone to bed, when I wish to go to sleep, to think, for the space of a* Hail Mary, *of the hour when I ought to rise, and for what purpose, recapitulating the Exercise which I have to make* (38).

(38) This first Addition should be observed not only during retreat, but at all times as a preparation for our daily meditation. It is scarcely possible to exaggerate the help it will be found to give towards making it well. The thoughts which are last in our minds at night will commonly come back to them when we wake in the morning. Psychology is teaching us that the sub-conscious mind will have been occupied with the matter all through the hours of sleep, so that the germs of many thoughts and affections will have been prepared, and be ready to rise up

into consciousness when we come to make our meditation. Like the leaven hid in three measures of meal, so the points of our meditation, hid as it were in the three powers of the soul, will secretly work in them through the night, leavening and preparing them for the morning Exercise. Or to vary the metaphor, we may think of them as a fire banked up, but still burning slowly through the night, and ready to blaze up when it is stirred in the morning.

*II. The second, when I awake* (39), *not admitting other thoughts, at once to turn my mind to that which I am going to contemplate in the first Exercise at midnight, exciting myself to confusion for my many sins, setting before myself examples, e.g. as if a knight* (40) *were to find himself in the presence of his king and all his court, covered with shame and confusion because he has grievously offended him from whom he has first received many gifts and favours. Likewise in the second Exercise, considering myself a great sinner* (41), *bound with chains, and about to appear before the supreme eternal Judge, taking as an example how prisoners in chains, and worthy of death, appear before their temporal judge; and with these thoughts, or with others, according to the subject-matter, to dress myself.*

(39) *When I awake,* i.e. as often as I awake during the night. This Addition applies only to the midnight and early morning meditations: something equivalent to it should precede the other meditations. See Observation V, p. 96.

(40) *A knight . . . in the presence of his king . . . prisoners in chains, etc.* These are instances of what is sometimes called 'the congruous thought.' By this is meant some thought, or comparison, which is in harmony with the meditation we are about to make, and will help to bring our mind into tune with it. S. Ignatius considers it to be an important part of our preparation for meditation, and is careful to tell us from time to time how it should be varied in accordance with the subject-matter of our meditations in the different Weeks.

(41) In order to excite this affection, which is the proper fruit of the Exercises of the First Week, we ought to think of the sins of our past life as if we had as yet done nothing to expiate them. For, although they may in fact have been blotted out by penitence and absolution, yet here we ought to think of our-

selves as still bearing their burden and guilt, not as we are when forgiven and restored by the grace of God; the former state is what belongs to ourselves, the latter is only of the mercy and goodness of God. This consideration will not lose its force even if we have been guilty only of venial sins, for even one venial sin, if deliberately committed, deserves that God should withdraw His grace and leave the soul to its own weakness and misery. What, then, ought we to feel if we have been guilty of mortal sins! Where should we be now, or at least where should we deserve to be, if God in His mercy had not given us time and grace for repentance? 'It is of the Lord's mercies that we are not consumed, because His compassions fail not' (Lam. iii. 22). 'I will thank Thee, O Lord my God, with all my heart: and will praise Thy Name for evermore. For great is Thy mercy toward me: and Thou hast delivered my soul from the nethermost hell' (Ps. lxxxvi. 12, 13).

*III. The third, one or two paces from the place in which I am about to contemplate or meditate I will stand for the space of an* Our Father, *with my mind raised on high, considering how God our Lord sees me, etc.* (42)*; and make an act of reverence or humiliation.*

(42) This act of the presence of God ought to precede every prayer, whether vocal or mental. We should not, however, strain the imagination; a simple act of faith in which we think of God as present and beholding us is all that is necessary.

*IV. The fourth, to enter upon the contemplation, at one time kneeling, at another prostrate on the ground, or lying face upwards, or seated, or standing, always intent on seeking that which I desire. Here we will make two observations: first, if kneeling I find that which I desire, I will not change to another position; and if prostrate, in like manner, etc.; secondly, in the point in which I find that which I desire, there I will rest without being anxious to proceed farther, until I have satisfied myself* (43).

(43) The instruction here given is of the utmost importance if we are to be calm and recollected in prayer. It is indeed lawful and sometimes useful to change our posture in prayer, but we must resist mere restlessness, and remain as quiet as we can in that position in which we have found communion with God. For a like reason we must not be anxious to run through all the points of our meditation. If one point furnishes us with

sufficient matter for the whole time, we must stop there till both the understanding and the affections are fully satisfied. *For it is not the abundance of knowledge which fills and satisfies the soul, but to feel and taste the matters interiorly* (Annotation ii). And see what is said on this subject in Additional Note P, especially p. 258. Any remaining points may be taken up at some other time in a future meditation.

*V. The fifth, after the Exercise is finished, for the space of a quarter of an hour, either sitting or walking, I will examine how it has gone with me in the contemplation or meditation ; if badly* (44), *I will look for the cause whence it proceeds, and when I have discovered it I will be sorry for it, so as to amend in future ; if well, I will thank God our Lord, and proceed in the same manner another time.*

(44) We are not to think that our meditation has been badly made because we have had few or no lights or consolations, or because we have been much tried with wandering thoughts, aridity, or even diabolical temptations. If, in spite of these obstacles, we have really tried our best to persevere the full time in prayer, and to reject wandering thoughts and temptations, however violent and insistent, to be patient in dryness, and to keep ourselves as best we can in the presence of God, then we may be sure our meditation has not been unfruitful. We may not feel it at the time, but God, we may be sure, has been secretly pouring His grace into our hearts, and we shall find afterwards that we have received blessing and strength. We may not indeed have obtained the precise fruit we had proposed to ourselves in our prayer, but God will have given us something else of which, perhaps, He sees that we have greater need. To rise from our prayer with nothing but a deepened sense of our own poverty and helplessness, our manifold evils, and our great need of grace, may often be of more real profit to our souls than many lights and consolations.

This quarter of an hour of reflection and examination upon the meditation just made, may be used not only for the purposes mentioned in the Additions, but also for noting in writing the lights God has given us, and the resolutions He has inspired us to make (Directory iii. 5; vii. 1, 2).

*VI. The sixth, to refuse to think of pleasant and joyful things, as of glory, the Resurrection, etc. ; because any consideration of* *joy and delight hinders the feeling of pain, sorrow and tears for our sins; but rather to keep before my mind that I desire to be sorry and to feel pain, remembering rather death and judgment.*

*VII. The seventh, for the same purpose to deprive myself of all light, closing the shutters and doors while I am in my room, except to say prayers, to read, or to take food* (45).

(45) If the directions given in this and the preceding Addition, and the variations of them enjoined for the following Weeks, should seem to any one trivial or useless, let him make trial of them in a simple and devout spirit, and he will come to a very different conclusion. After all they are only an application of the same principles which the Church makes use of when by means of her fasts and festivals, her liturgy and her ceremonies, she seeks to excite in her faithful children thoughts and feelings in harmony with the mysteries she celebrates in yearly course.

*VIII. The eighth, not to laugh, nor to say anything that may provoke laughter.*

*IX. The ninth, to restrain my eyes, except in receiving or taking leave of the person with whom I shall speak.*

*X. The tenth Addition is penance, which is divided into interior and exterior. Interior penance consists in grieving for one's sins, with a firm resolution not to commit the same or any others. Exterior penance, which is the fruit of the former, consists in chastisement for sins committed, and this is inflicted chiefly in three ways;*

*The first is in regard to food. Here it is necessary to remark that when we cut off what is superfluous this is not penance but temperance. It becomes penance when we retrench from what is suitable, and the more we retrench, the greater and the better is the penance, provided only health is not injured, and no notable infirmity ensues.*

*The second concerns the measure of sleep we take. Here again it is not penance to cut off superfluity of delicate and soft things. It is penance only when we subtract from what is suitable; and the more this is done the better is the penance, provided health is not injured, and no serious infirmity follows. Let nothing, however, be retrenched from a due allowance of sleep, unless perhaps in the case of one who has a bad habit of sleeping too much, so as to arrive at the proper mean.*

*The third is to chastise the flesh; that is to say, to cause it sensible pain by means of wearing haircloth, or cords, or chains of* *iron upon the body, by scourging or wounding oneself, or by other kinds of austerities. What seems to be most suitable and safe in the matter of penance is that the pain should be felt by the flesh and not penetrate to the bones, so that it may give pain, and not cause infirmity. For this purpose it seems better to scourge oneself with small cords, which cause pain outwardly, than to do so in other ways which might cause serious inward infirmity.*

### *Four Observations*

*I. It is to be observed that exterior penances are used chiefly for three purposes: first, in satisfaction for past sins; second, to overcome oneself, that is to say, in order that sensuality may be obedient to reason, and all the inferior parts of our nature may be more subject to the superior; third, in order to seek and find some grace or gift which a person desires to obtain, as, for example, if he desires to have interior sorrow and tears for his sins, and to weep much over them, or over the pains and sufferings which Christ our Lord endured in His Passion; or in order to obtain the solution of some doubt in which he finds himself* (46).

(46) All the reasons which S. Ignatius here gives, and especially those under the third head, show us how useful and even necessary the practice of penance may be during the time of retreat, e.g. for gaining an interior sorrow for our sins, which is the fruit to be sought in the First Week; or sorrow for the pains and sufferings of our Lord in His Passion, which is one of the principal fruits of the Third Week; or to obtain the solution of some doubt, which may indeed arise in any of the Weeks, but especially in the Second, when we have to make our Election.

*II. It is to be observed that the first and second Additions are to be made for the Exercises at midnight and at daybreak, and not for those which will be made at other times; the fourth Addition should never be observed in church in the presence of others, but only in private, as at home, etc.*

*III. When the exercitant does not yet find what he desires, as, for example, tears, consolations, etc., it is often good to make some change in the matter of food, sleep, and other ways of doing penance, alternately practising penance for two or three days, and for the next two or three omitting it; because it suits some to do more penance, and others less; and also because we often omit to practise penance out of a sensual love, and through a false opinion that* *the human body cannot bear such penance without serious infirmity resulting ; and sometimes, on the contrary, we do too much penance, thinking that the body can sustain it ; and since God our Lord knows our nature infinitely better than we do, often in such alternate changes He grants to each to perceive what is suitable for himself.*

*IV. Let the particular examination be directed to the rooting out of defects and negligences in the Exercises or Additions ; and let the same be done in the Second, Third, and Fourth Weeks also.*

# *SECOND WEEK*

## [*THE KINGDOM OF CHRIST*]

*The call of the temporal king helps to the contemplation of the life of the eternal King* (1).

(1) The Exercises of the Second Week begin, strictly speaking, with the contemplation on the Incarnation. See Additional Note O, *init.* p. 249, and Directory xix. 1.

This Exercise, which is commonly called the Kingdom of Christ, though these words are not in the original, is an introduction to what follows, and is to be made twice, apparently on a day intermediate between the First and Second Weeks. It is intended, as its title declares, to be a help to contemplating the life of Christ, the eternal King, which is the subject of the Second and following Weeks. It sets before us the purpose for which He came into the world and for which He calls us to follow Him, the conditions of following, and the rewards of perseverance: all of which will be unfolded in detail in the subsequent meditations and contemplations.

The Directory (xix. 1) describes it also as a kind of foundation for all that follows, something in the same sort of way as the consideration on the end of man and of creatures is the foundation of the Exercises as a whole. And from this point of view it may be considered as a further definition and more concrete exhibition of the way in which man is to realize his end, which is the praise and service of God. That way is, in fact, the following of Christ, Who declared Himself to be the Way, the Truth, and the Life. By following Him we shall most surely fulfil our end, and by the consideration of His example and teaching, we shall best learn to use all other creatures so as to help and not hinder us in the prosecution of our end, desiring and choosing only those things which may make us most like to

Christ, and which we see that He most desired and chose for Himself. This is the point of view from which S. Ignatius would have us approach all the Mysteries of our Lord's Life and Passion. We are to consider in all of them what Christ our Lord chose for Himself as the most perfect way of glorifying His Father, and what He would have us choose in order that we may follow Him most closely in whatever state of life He may call each one of us to serve Him.

*Let the preparatory prayer be the usual one.*

*The first prelude is the composition, seeing the place. Here it will be to see with the eyes of the imagination the synagogues, towns and villages through which Christ our Lord went preaching.*

*The second, to ask for the grace which I desire. Here it will be to ask grace from our Lord, that I may not be deaf to His call, but prompt and diligent to accomplish His most holy will* (2).

(2) The words of this second prelude in which we ask for grace that we *may not be deaf to the call* of our Lord warn us that whatever difficulty we may have in hearing it arises, not from any doubtfulness or obscurity in the call itself, but from our own deafness and unwillingness to hear. We must pray, therefore, as we enter upon this meditation, that the deafness of our spiritual ear and the reluctance of our natural hearts may be removed, so that we may be *prompt and diligent* to follow our Lord and to serve Him in whatever way and state of life He may will to make use of us.

*The first point is to place before my eyes a human king chosen by God our Lord Himself* (3), *to whom all princes and all Christian men pay reverence and obedience.*

(3) In order that the first part of this Exercise may fitly prepare the way for the contemplation of Christ as our eternal King, it is important that this king, although human, should be regarded as chosen by God, as indeed S. Ignatius expressly says; and also (though this is not stated in the text but left to be understood) as having a divine mission and promise of victory; and moreover as being able to succour and defend those who follow him in all the dangers, hardships, and toils of the warfare, so that every one who perseveres to the end will without doubt share in the victory. If then the mere *hope* of victory will encourage a brave soldier to endure hardships and dangers, how greatly ought we to be encouraged by the *cer-*

*tainty* which, however impossible to promise in earthly warfare, is divinely assured in fullest measure to all who follow Christ as their King and Captain in the warfare to which He calls them.

*The second is to consider how this king speaks to all his people, saying: 'My will is to conquer all the land of the infidels; wherefore whosoever desires to come with me must be content with the food, drink, clothing, etc., that I have: in like manner he must labour as I do by day, and watch by night, etc., in order that hereafter he may share with me in the victory, according as he has shared in the toils.'*

*The third is to consider what good subjects ought to answer to a king so generous and so gracious; and consequently, if any one should not accept the call of such a king, how he would deserve to be reprobated by all the world, and accounted as an unworthy knight* (4).

(4) S. Ignatius does not speak of a common soldier, but of a knight (*caballero*), a person of nobility and distinction, who on that account may be supposed to have a keener sense of what honour and loyalty demand of him.

*The second part of this Exercise consists in applying the above example of the temporal king to Christ our Lord, according to the three aforesaid points* (5).

(5) This application should be carefully made, point by point, comparing king with King, expedition with expedition, enemies with enemies, labours with labours, dangers with dangers, victory with victory, reward with reward, in order that we may realize how infinitely everything on the side of Christ excels the earthly parable.

It should be noticed, however, that in the application the first point of the second part answers to the first and second points of the first part, and the second to the third. The third point of the application, which speaks of *those who wish to show greater affection, etc.*, adds a new thought which has no express parallel in the first part. If we wish to make one, it would be to consider among those *good subjects* who obey the call of their king some who are not content merely to offer themselves for service, but who desire also along with themselves to offer all their possessions, and to undertake whatever post may be assigned to them, even the most difficult and dangerous, and all out of pure love and devotion to their king. This, as we have just said, is not expressly stated by S. Ignatius, but may perhaps be drawn out from the words, *To consider what good subjects ought to answer to a king so generous and so good;* for we may well conceive of different answers according as those *good subjects* are more or less devoted to their king.

*And as regards the first point, if we give heed to such a call of the temporal king to his subjects, how much more worthy of consideration is it to see Christ our Lord, the eternal King, and before Him the whole world, all of whom and each one in particular He calls, and says: 'My will is to conquer the whole world, and all My enemies, and thus to enter into the glory of My Father. Whosoever, therefore, desires to come with Me must labour with Me, in order that following Me in suffering, he may likewise follow Me in glory.'*

*The second point is to consider that all who have judgment and reason will offer their whole selves for the work* (6).

(6) The call of the eternal King in the first point is addressed to the whole world, and to each one individually. In our meditation we might dwell upon the following particulars:

i. Who it is that calls us.

ii. The enterprise to which He calls us: to establish His Kingdom (*a*) in our own hearts, (*b*) in the hearts of others throughout the world. It is, however, the first of these purposes with which we are chiefly concerned in this meditation; the second will come before us in the meditation on the Two Standards, which is, in one aspect of it, an introduction to the Apostolic life of the Sacred Ministry.

iii. The enemies to be overcome. They are summed up under three heads, the world, the flesh, and the devil.

iv. The weapons of our warfare. Prayer, fasting, almsgiving, the Sacraments, the Word of God. (Cf. our Lord's Temptation in the Wilderness, and Eph. vi. 10–18.)

v. The conditions of following: to be content to be as Christ was in this world, in regard to food, clothing, etc.; to toil and suffer by day, and to watch by night.

vi. Our comrades and companions: the martyrs, confessors, saints, and faithful of all ages.

vii. The victory and the reward. 'Be of good cheer, I have overcome the world' (S. John xvi. 33); 'I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death' (Rev. i. 18); 'To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne' (ib. iii. 21; and cf. Rom. viii. 37–39; 1 S. John iv. 4; v. 4).

viii. The motives which urge us to accept the call, and to follow our Lord:
  (*a*) He has a right to our service, for He is our Creator and our Redeemer.
  (*b*) It is the only honourable course to take: to hold back is to make 'the great refusal'; to be stigmatised for ever as a coward.
  (*c*) It is the way of true freedom. 'Whose service is perfect freedom.' (Cui servire regnare est.) (Cf. S. John viii. 34, 36; Rom. vi. 16–23.)
  (*d*) It is necessary to salvation. See the Foundation.
  (*e*) For us it is no longer an open question whether we shall accept the call or not. We are already enlisted and pledged by our baptismal vows.

These are considerations and motives which apply to all Christians, and S. Ignatius says in the second point, *all who have judgment and reason will offer their whole selves* for the service and work of Christ.

*The third point is that those who wish to show greater affection, and to distinguish themselves in entire devotion to the service of their eternal King and universal Lord, will not only offer themselves for the work, but also by acting against their own sensuality and against their carnal and worldly love, will make offerings of greater worth and moment* (7), *saying:*

'*Eternal Lord of all things, I make my oblation with Thy grace and help, in the presence of Thine infinite goodness, and in the sight of Thy glorious Mother, and of all the saints of the heavenly court, protesting that I wish and desire, and that it is my deliberate determination* (*provided only* (8) *it be to Thy greater service and praise*) *to imitate Thee in bearing all injuries, and all reproach, and all poverty, as well actual as spiritual* (9), *if only Thy divine Majesty be pleased to choose and receive me to such a life and state*' (10).

(7) Every word here ought to be most carefully considered. To *offer their whole selves* to the service of Christ in waging war against the world, the flesh, and the devil, is what all ought

to be eager to do, provided they have *judgment and reason*, as has just been said in the second point. But here, in this third point, S. Ignatius appeals to the more powerful motives of love, loyalty, and devotion. Those, he says, *who wish to show greater affection, and to distinguish themselves* in the service of Christ, *will make offerings of greater worth and moment.* What these more costly offerings are we learn from the great act of self-oblation with which the meditation ends. They are all summed up in the desire and resolution to imitate Christ *in bearing all injuries, and all reproach, and all poverty*, at least in spirit, and in actual practice also, if He should *be pleased to choose and receive* them *to such a life and state.* Thus it is that S. Ignatius begins to unfold to us those two ways of following our Lord of which he speaks more expressly on the third day of this Week, in the Preamble to the Consideration of States of Life, p. 97. (Cf. *De Imitatione Christi*, III, lvi.)

But if we are to be able to make this act of self-oblation sincerely and from the heart, and still more if we are to have courage to follow our Lord in this closer way of the evangelical counsels, there will be need of an entire mortification of our natural sensibilities and affections. Those, he says, who wish to make these greater and more costly offerings will prepare themselves *by acting against* (*haciendo contra*) *their own sensuality, and against their carnal and worldly love*, and that not only in matters which involve sin, for in these every Christian is bound to mortify himself, but in matters which are in themselves innocent and lawful. To *act against* is more than merely to stand on the defensive and resist temptations when they assail us; it is ourselves to take the offensive, and carry the war into the enemy's strongholds, attacking him there, and pressing the attack home. 'I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them' (Ps. xviii. 37). Thus we shall provide not merely for our present safety, but shall so utterly weaken and overthrow our enemies that they will not dare to rise up against us any more.

*Their sensuality, etc.* In explaining the first point we spoke of the enemies against which we have to wage war as those which we promised to fight against at our Baptism, the world, the flesh and the devil. But here S. Ignatius speaks only of certain inward disorders, sensuality, and carnal and worldly love, and makes no mention of our external enemies, the world and the devil.

This is because he wants us to think chiefly of the Kingdom of Christ which is to be established in our own hearts, and therefore he speaks only of the inward enemies. If these are overcome, those that are without, viz. the world and the devil, will have little power to harm us.

By *sensuality and carnal love* we are not in this place to understand sins against chastity. Such a thought would be altogether incongruous here. The combat against sensuality in that sense is incumbent upon all Christians, and in this point we are thinking not of all Christians, but only of those who wish to distinguish themselves in the service of Christ, i.e. to go beyond what all Christians are bound to do. By *sensuality*, then, we are to understand the natural craving of our body and its senses for what is pleasing to them, quite apart from sin—the desire for bodily ease and comfort, and for all the elegancies and refinements of life. The meaning of *carnal and worldly love* may perhaps be best explained by a reference to rules 8 and 11 of the Summary of the Constitutions of the Society of Jesus. In the former we are told that 'every one who enters the Society must put off from himself all carnal affection for his kinsfolk and relations, and convert it into a spiritual affection. He must love them only with that love which divine charity demands, as one who is dead to the world and to self-love, living only to Christ, and taking Him in place of parents, brethren, and all else.' And in this connexion S. Luke xiv. 26 is quoted. (Cf. also S. Matt. x. 37.) In rule 11, members of the Society are urged to 'consider earnestly how greatly it helps towards progress in the spiritual life, entirely, and not partially only, to shun everything that the world loves and embraces; and with all one's heart to desire and adopt whatever Christ our Lord loved and embraced.'

From these passages we see that what S. Ignatius wants us to make war upon is not the temptations of the flesh and of the world in any of their grosser forms, but the superfluous comforts and luxuries of life, all that flatters and pleases the senses, the merely natural and unspiritual love of home and kindred, the desire of affluence, honour, consideration, all of which might easily be obstacles to the acceptance of a call to the life of the counsels, or to perseverance in it.

(8) *Provided only, etc.* This condition is added because in this oblation the retreatant expresses only the readiness of his

will, and his strong desire to follow our Lord in the way of poverty, contempt, and suffering. He does not go beyond this, because he is not yet supposed to know the state of life to which God calls him. In the case of those who have already made their profession in Religion this condition has no place, except in so far as they may offer themselves to bear new and greater trials and sufferings belonging to their state, if it should be the will of God and for His greater glory.

It may be worth while to point out here, once for all, how fully S. Ignatius recognizes that a vocation to the life of the counsels must come from God Himself, from the divine will and choice. (Cf. Annot. xv; and Consideration for the purpose of taking knowledge of the matters about which an Election ought to be made, point III, p. 127.) All that he seeks to do by means of these Exercises is to *prepare and dispose a soul* (see Annot. i), so that if God does call it to actual poverty, etc., it *may not be deaf to His call, but prompt and diligent to accomplish it.*

(9) By *spiritual poverty* S. Ignatius means the spirit and love of poverty—a love which would gladly embrace actual poverty if it were God's will, and which meanwhile desires to be indifferent to, and detached from, worldly wealth, honours, etc., and to live as simply and poorly as one's station and duties may permit.

(10) This great act of self-oblation is of course to be made, as it stands, only by those who are drawn by grace to wish *to distinguish themselves* in the service of Christ; others may end their meditation with a renewal of their baptismal vows. Those who have already embraced the Religious state may offer themselves to follow our Lord more perfectly in the way of their vocation. For the act of self-oblation made once for all at their profession will have to be carried out day by day in many a fresh act of self-surrender, and in many a stern combat *against sensuality and carnal and worldly love*, sometimes in great and difficult matters, more often in small and seemingly trifling ones.

At the same time, as Father Rickaby wisely points out, it would be a great mistake to treat this Exercise as if it were mainly a meditation on mortification. Its primary purpose is to be a 'generating place of enthusiasm and personal loyalty to Jesus Christ, cost what it may. It should therefore be made in joy and elevation of spirit.' We must bring to it something of the ardent spirit of the Crusader, whom S. Ignatius doubtless had in mind when he first made this meditation at Manresa, and drew out the similitude of the temporal king calling all men to follow him in his glorious enterprise.

For some further remarks on this Exercise, see Additional Note J, p. 230.

*This Exercise shall be made twice in the day, that is to say, in the morning, on rising, and one hour before dinner or supper.*

*During the Second Week, and so henceforward, it is very profitable to read occasionally some of the Imitation of Christ, or the Gospels, and the Lives of the Saints.*

## *THE FIRST DAY*

### *THE FIRST CONTEMPLATION*

*is upon the Incarnation. It contains the preparatory prayer, three preludes, three points, and a colloquy.*

*The usual preparatory prayer.*

*The first prelude* (11) *is, to call to mind the history of the matter which I have to contemplate: which is here how the three divine Persons were regarding all the surface or circuit of the whole world, full of men; and how, seeing that all were going down into hell, They determined in their eternity, that the second Person should become Man to save the human race; and thus, when the fulness of time had come, they sent the angel Gabriel to our Lady. See below, p.* 167.

(11) In the Second and following Weeks there is an additional prelude prefixed to the two which are found in the First Week. It consists in a summary view of the whole Mystery we are about to contemplate. We are not, however, to dwell upon it at length, or the prelude would encroach upon the contemplation; but only to take a general glance at the whole subject in order that we may know what we are going to meditate upon. Then in the contemplation itself, we take it up point by point for more minute consideration, in the same sort of way as we might embrace at a first glance the general subject of some great picture, and afterwards turn our attention to the various particulars contained in it. See Directory xix. 4.

*The history of the matter* we are to contemplate both here, and in all the subsequent contemplations of this and the following Weeks, is to be found in the Mysteries of the Life of our Lord, pp. 166–83. For the way in which the points there given are to be used, see Note 16, p. 86.

For the purpose and order of the Exercises of this Week see Additional Note K, p. 234.

And for the meaning of 'Contemplation' as used by S. Ignatius in the Exercises, see Additional Note P, p. 257.

*The second is the composition, seeing the place* (12). *Here it will be to see the great extent and circuit of the world, where so many and such diverse nations dwell: in like manner afterwards to behold in particular the house and chamber of our Lady, in the city of Nazareth, in the province of Galilee.*

(12) *The composition, seeing the place,* not merely as in a picture, but as if we were actually present. The purpose of this prelude is not only to check the wanderings of the imagination, but to help the faculties in their work. For by this means the Mysteries of our Lord's Life will be contemplated not as long past events, but as present realities of which we are ourselves actual spectators. Those who can make a composition of place in this vivid manner may find much help from it; but many, perhaps the greater number, find themselves unable to work thus with the imagination. If so, let them not weary themselves with fruitless attempts, but pass at once to the next prelude, which is of far greater importance.

*The third is to ask for what I desire: here it will be to ask for an interior knowledge of our Lord, Who for me was made Man, in order that I may love Him better and follow Him more closely* (13).

(13) In this prelude a threefold grace is asked for: knowledge, love, imitation. The first leads to the second, and the second to the third. The knowledge which we pray for is *an interior knowledge,* i.e. not a mere historical, nor even a theological, knowledge, but a supernatural knowledge inwardly taught by the Holy Spirit (cf. S. John vi. 45; xvii. 3; 2 Cor. iv. 6; *Imitation of Christ,* III, i, ii). If we know Christ with this interior knowledge we shall assuredly love Him and desire to imitate Him. This prelude, therefore, expresses the general scope and fruit of all the contemplations of the Second Week, and is to be repeated *in the same form* in each of them (see the third prelude of the second contemplation, p. 91). That is to say, I am to ask always for *an interior knowledge of our Lord* [as He is revealed in the Mystery contemplated], *in order that*

*I may love Him better and follow Him more closely* (cf. Roothaan, Second Week, Notes 11 and 27). Other affections and petitions will no doubt be suggested by the Holy Spirit in the course of the contemplation and especially in the colloquies. Thus in the colloquy of the contemplation on the Incarnation, S. Ignatius says that we are to make petition *according to that which one feels in oneself* (p. 90); and in the Third Week he gives similar instructions (Observation concerning the colloquies, p. 139, and Note 7, p. 140). Indeed, the Saint rarely announces in the prelude of an Exercise all the fruit to be drawn from it, but with great prudence and a true psychological insight leaves it for the Holy Spirit, in the course of the contemplation, so to enlighten and move the soul of the exercitant that he may desire to ask greater things of God and to promise Him more. This is an important point, especially when a retreat is made with a view to the election of a state of life or for the decision of some other grave matter. In such cases the retreatant should be left as far as possible in the hands of the Holy Spirit. See Annotation xv, and Directory v. 5, xxiv. 1.

*Here it is fitting to note that the same preparatory prayer, without change, as has been said in the beginning* (14), *and the same three preludes are to be made during this and the following Weeks, changing the form according to the subject-matter* (15).

(14) I.e. in the first Exercise of the First Week.

(15) *Changing the form according to the subject-matter.* The first two preludes are necessarily changed with the subject-matter of the several Mysteries. The third remains unchanged throughout the Mysteries of the Second Week, but in the two following Weeks it is changed according to the subject-matter of those Weeks, which, in the Third Week is the Passion, and in the Fourth the Resurrection. See the third prelude, p. 136 and p. 149.

*The first point is to see the persons* (16) *on either side: first, those on the face of the earth, so varied* (17) *in dress and bearing, some white and others black; some in peace, and others at war; some weeping, and others laughing; some in health, others sick; some being born, others dying, etc.*

(16) *To see the persons.* In this and the following contemplation on the Nativity S. Ignatius gives three points for our consideration, the persons, their words, and their actions; but when we turn to the Mysteries of our Lord's Life towards the

end of the book (p. 166), to which he refers us for the subject-matter of all these contemplations on the Life, Passion and Resurrection of our Lord, we find that the points there given are quite different. Thus we seem to have two kinds of points, (i) the points given in the Mysteries, which are formed by a division of the subject-matter into parts, generally three in number; and (ii) the consideration of the persons, words, and actions, which are also called points. What is the relation between these two kinds of points? The answer is supplied by the Directory, Chapter xix. 5 and 6. 'What is said in the meditations on the Incarnation and the Nativity about contemplating the persons, and their words, and actions, is to be understood with reference to the above-mentioned distribution [of points] which is placed at the end of the book; to wit, that we should contemplate these particulars [the persons, words, and actions] in each of the points in order. It is not however necessary first to contemplate all the persons in a whole Mystery, and then all the words, and lastly all the actions; for this, especially in some meditations, would cause confusion. All that S. Ignatius intended was to give a rule for the guidance of the exercitant in meditating upon each point, viz. that he should turn his attention first to the persons who are found in that point, and then to their words or to their actions, whichever come first; and so, having exhausted one point, should pass on to another, observing in it the same order.'

Although S. Ignatius mentions only the persons, words and actions, we are at liberty to add other topics or points as well, e.g. 'the thoughts and interior affections of the several persons, and also their virtues; and besides these the manner and purpose of the several Mysteries, their causes also and effects, the time and other circumstances, in order that the meditation may be richer, and its fruit more abundant' (Directory xix. 7).

In other words, what S. Ignatius says about the persons, words, and actions is to be regarded not as determining in all cases the points and order of the contemplation, but rather as indicating certain leading topics which are to be dwelt upon in each Mystery, or in each part of a Mystery. From this point of view Fr. Diertins speaks of the points into which the Mysteries are divided as the *matter* of the contemplation, and the persons, words, and actions as the *form* to be applied to the matter in order to make it fruitful.

This being the case, there are three ways in which a contemplation may be arranged. First, the points of the several Mysteries may be summarized in the first prelude, and then the persons, words, and actions will be contemplated and considered successively as the three points of our contemplation. This is the method S. Ignatius appears to have followed in the contemplations on the Incarnation and the Nativity at the beginning of the Second Week, and also in the first contemplation of each of the succeeding Weeks.

Secondly, we may take the points into which a Mystery is divided as the main points or divisions of the contemplation, dwelling in each of them in turn upon the persons, words, and actions.

Thirdly, we may divide each Mystery, making a separate contemplation on each of its points. In this way Fr. Diertins has drawn up a complete series of contemplations on all the Mysteries given by S. Ignatius, with the persons, words, actions, etc., forming the points of each.

Thus a considerable freedom is allowed us; and each should arrange his meditation as seems to him best.

For some further remarks on this method of contemplating the Mysteries of our Lord's Life, see Additional Note O, § 1, p. 249.

(17) *So varied, etc.* This enumeration of the various races and conditions of men is not set down as a mere help to our imagination. S. Ignatius wishes us to consider that though so diverse, yet all have the same human nature, all were created for the same end, and for all the Son of God was made Man, in order that as we thus contemplate them we may burn with a holy zeal, and great desire to come to the help of all, and to bring all from their lost condition into the Kingdom of Christ. And this desire will be still further stimulated by the thought of the miseries which vast numbers of them endure as the result of their own and others' sins, and of the many who in their blindness and guilt are daily dying and going down into hell. This again will help us to appreciate how all men need redemption, and how great was the love and mercy of God in sending His Only-begotten Son to be our Saviour.

If S. Ignatius had not pointed out these particulars, few, perhaps, would have thought of drawing them out from the brief points to which he refers us at the end of the book among the Mysteries of the Life of our Lord. Yet all that he has set down in this meditation may be derived quite naturally from the first point of the first of those Mysteries, where he bids us contemplate *the angel Gabriel, saluting our Lady, and announcing to her the conception of Christ our Lord.* It is easy to pass from this to the thought of the reason for which the Son of God came into the world, viz. for its redemption. And that again takes us back to the thought of all the ignorance and misery and slavery to sin and to Satan from which mankind needed to be redeemed. And from that we may mount up to the thought of the love and pity of the three Persons of the eternal Trinity, beholding the world in its lost condition and determining to come to its aid in the wonderful mystery of the Incarnation. This may serve to show how by a little thought we may find an abundance of matter for our contemplation in those points of the various Mysteries which S. Ignatius gives so briefly. If we consider in them the persons, the words, the actions, the causes, the manner, and other particulars, we shall find that they begin to blossom with salutary reflections each of which will supply matter for meditation.

*Secondly, to see and consider the three divine Persons as on the royal seat or throne of the divine Majesty, how they behold the whole face and circuit of the earth, and all nations* (18) *in such blindness, and how they are dying and going down into hell.*

(18) *All nations.* God beholds all races and nations of men, and each individual among them, in all the sin and misery of their lost condition (cf. the First Exercise on Sin, 2nd point, p. 56, and Rom. i. 21-32 ; Eph. ii. 11, 12 ; Col. i. 21). In this point we are considering all men as they were, and as they would have been in life and death and in eternity, if God had not sent them a Saviour and Redeemer ; and as alas ! multitudes still are, living in sin and apart from Christ. This whole contemplation is on the one hand a study of the fallen world apart from Christ, and its powerlessness to help itself ; and on the other of the love of God for man, and the means He has devised for his restoration through Christ.

*Thirdly, to see our Lady* (19), *and the angel* (20) *who salutes her, and to reflect* (21) *in order to derive profit from such a spectacle.*

(19) *Our Lady,* poor and unknown upon earth, betrothed to a working man, and living in despised Nazareth of Galilee, yet

more pleasing to God than all His other creatures, and chosen to become the Mother of His Incarnate Word.

(20) *The angel*, i.e. Gabriel, who, though one of the greatest of the heavenly hosts, so willingly and joyfully brought this message to the Blessed Virgin, notwithstanding that its accomplishment would result in the exaltation of human nature above his own.

(21) *To reflect in order to derive profit.* This reflection, which should always lead to some practical application, ought to be made in every point of the contemplation, and indeed along with each separate consideration if the point should contain several. The fruit of these reflections will of course vary with the subject-matter of each point, and with the spiritual state and needs of the exercitant. Thus many different fruits may be gathered from the same point or consideration, according as the exercitant is in consolation or desolation, in the purgative, the illuminative, or the unitive way, or is seeking this or that virtue, or finds himself guided and moved in this way or in that by the Holy Spirit. Each ought to seek that which he chiefly needs, or towards which he feels himself drawn by divine grace. In this respect the fruit of meditation is like the manna; it is truly bread from heaven, 'having the virtue of every pleasant savour, and agreeing to every taste' (Wisdom of Solomon xvi. 20, R.V.).

*The second point is to hear what people on the face of the earth are saying; how they converse one with another, how they swear and blaspheme, etc. Likewise what the three divine Persons are saying, viz. 'Let us work out the redemption of the human race,' etc.; and then, what the angel and our Lady are saying; and afterwards to reflect thereupon, in order to derive profit from their words.*

*The third point is to consider what the people on the face of the earth are doing, viz. smiting, killing, and going down into hell, etc.; likewise what the divine Persons are doing, namely, accomplishing the most holy Incarnation, etc.; and in like manner what the angel and our Lady are doing, to wit, the angel fulfilling his office of ambassador, and our Lady humbling herself and giving thanks to the divine Majesty; and then to reflect, in order to derive some profit from each of these things.*

*At the end a colloquy is to be made, thinking what* (22) *I ought to say to the three divine Persons, or to the eternal Word Incarnate, or to the Mother and our Lady, making petition according to that* *which one feels in oneself, in order more closely to follow and imitate our Lord, so recently* (23) *become Incarnate ; ending with an* Our Father.

(22) *Thinking what I ought to say*, not how or in what words I ought to say it. In these colloquies the words are unimportant ; it is the things we ask for, and the desires and affections of the heart which really matter.

(23) *So recently*—for we are to contemplate this and all the other Mysteries of our Lord's Life, not as things long past, but as if we were present and they were actually taking place before our eyes.

## *THE SECOND CONTEMPLATION*
### *is on the Nativity.*

*The usual preparatory prayer.*

*The first prelude is the history. Here it will be to think how there set forth from Nazareth our Lady, already with child for about nine months, seated, as it may piously be thought* (24), *on an ass, together with S. Joseph and a maidservant leading an ox, in order to go to Bethlehem to pay the tribute which Caesar had imposed on all those countries.*

(24) *As it may piously be thought.* S. Ignatius occasionally introduces details which are not mentioned in Holy Scripture ; but this is contrary to his usual practice, and to what he says in Annotation ii.

*The second is the composition, seeing the place. It will be here to see with the eyes of the imagination the road from Nazareth to Bethlehem, considering its length and breadth, and whether it be level or goes through valleys and over hills ; likewise beholding the place or cave of the Nativity, how large or how small, how low or high, and how it was prepared.*

*The third will be the same, and in the same form, as it was in the preceding contemplation.*

*The first point is to see the persons, that is to say, to see our Lady, and S. Joseph, and the maidservant, and the Infant Jesus after He is born* (25), *behaving myself* (26) *as a poor and unworthy little servant, looking at them, contemplating them, and ministering to them in their necessities* (27) *as though I were present there, with all possible respect and reverence ; and then to reflect on myself in order to derive some profit.*

(25) *After His birth.* These words are added because this contemplation includes events which preceded the birth of our Lord, such as the hardships of the journey from Nazareth to Bethlehem.

(26) Literally, *making myself* (*haciéndome*).

(27) *Their necessities.* As we contemplate the poverty of the cave, the manger, the straw, etc., we should call to mind those words of the meditation on the Kingdom of Christ: *Whosoever desires to come with Me must be content with the food, drink, clothing, etc., that I have.*

*The second is to behold, observe, and contemplate* (28) *what they are saying; and reflecting on myself to gather some fruit.*

(28) *To behold, observe, and contemplate, etc.* Since in the first point we are bidden *to see the persons*, and in the third *to behold and consider the actions*, why in this second point, in which we are to consider the words, is it not said *to hear* them as in the preceding Mystery of the Incarnation? The reason would seem to be that in this Mystery the Evangelists have not recorded any words, and therefore it is only by noticing and contemplating the persons and their actions that we can infer what they may have said, or, if they said nothing, what may have been their thoughts. Indeed in the second point of all these contemplations on the Mysteries of our Lord's Life, we may often find much profit in considering the thoughts, i.e. the unspoken words, of the various persons, and also their silence. Thus in the present case we may consider how they do not murmur or complain at the fatigue and hardships of the journey, or the treatment they meet with at the hands of the people of Bethlehem, but bear all patiently with humility and sweetness, preserving both on the journey and in the cave a spirit of recollection and silence while they contemplate the divine Mystery in which they are taking part.

*The third point is to behold and consider what they are doing; as, for example, the journey and the toils they undergo in order that* (29) *our Lord may be born in extreme poverty, and after so many labours, after hunger and thirst, heat and cold, insults and injuries, may die at last on the Cross, and all this for me* (30). *Then reflecting to gather some spiritual fruit.*

*To end with a colloquy, as in the preceding contemplation, and with an* Our Father.

(29) *In order that, etc.* The journey from Nazareth to Bethlehem, with all its toils and hardships, was designed by the providence of God in order that our Lord might begin in extreme poverty a life which was to pass through every kind of suffering and privation, to the perfect poverty and desolation of the death upon the Cross.

(30) *And all this for me.* S. Ignatius wishes the exercitant to bring everything home to himself, that by the contemplation of our Lord's individual love he may be moved to make a response of love and devotion to Him.

### *THE THIRD CONTEMPLATION*

*will be a repetition of the first and second Exercises.*

*After the preparatory prayer and the three preludes, will be made the repetition of the first and second Exercises, noting always some of the principal parts, in which one has found some light, or experienced some consolation, or desolation ; making in the same manner a colloquy at the end, and saying an* Our Father.

*In this repetition, and in all those that follow, the same order of procedure will be observed as was observed in the repetitions of the First Week, changing the matter, and keeping the form* (31).

(31) We have already spoken of the great importance which S. Ignatius attaches to these repetitions. See Note 31, p. 66, and Additional Note I, § 2, p. 228.

In the Second Week they are, if possible, even more important than in the First ; for the more deeply the teachings of these Mysteries of our Lord's Life are impressed upon our souls, the better shall we be disposed and prepared to embrace the third Mode of Humility, and to make a good Election, which is the goal to which all these Exercises are directed.

### *THE FOURTH CONTEMPLATION*

*will be a repetition of the first and second, made in the same manner as the above-mentioned repetition.*

### *THE FIFTH CONTEMPLATION*

*will be to apply the five senses to the first and second contemplations.*

*After the preparatory prayer and the three preludes, it is profitable* (32) *to apply the five senses of the imagination to the first and second contemplations in the following manner :*

(32) *It is profitable.* Who can doubt that he would have found much spiritual profit if he had been permitted to be actually present at the birth of our Saviour, or any of the other Mysteries of His life? Our contemplations, and especially the application of the senses to them, will, please God, produce in us something of the same results, if we bring to them a lively faith, and an attentive and watchful spirit. For some further remarks on this form of exercise, see Additional Note O, § 2, p. 253, and Directory xx.

*The first point is to see the persons with the eyes of the imagination, meditating and contemplating in particular their circumstances* (33), *and gathering some fruit from the sight.*

(33) *Their circumstances*, e.g. the manger, the straw, the swaddling clothes, the winter cold, the helplessness also of the Holy Child and His dependence upon His creatures. The contemplation of these and other such-like circumstances will furnish a devout soul with much matter for meditation.

*The second point is to hear with the hearing that which they are saying, or might say* (34), *and reflecting within oneself to gather from it some profit.*

(34) *Or might say*, i.e. words which would have been fitting for them to speak, and which they may actually have spoken though they are not recorded by the Evangelists. These, too, like the interior thoughts and dispositions of the several persons, we may reverently conjecture, and often dwell upon with much spiritual profit. See above, Note 28, p. 92.

*The third is to smell and taste* (35) *with the interior senses of smell and taste the infinite fragrance and sweet savour of the Divinity, of the soul, and of its virtues, and of all else, according to the character of the person contemplated, reflecting on oneself and gathering therefrom some profit.*

(35) *To smell and taste.* S. Ignatius joins these two senses together, as indeed in their bodily form they are closely allied. It should be noticed, however, that they are to be applied only to moral and spiritual objects, as here to the sweetness of our Lord's Divinity and the fragrance of His human Soul, and that the results of their application are not bodily sensations, but interior affections.

All these interior senses may be applied not only to holy things, but to their contraries, as in the meditation on hell; and then the affections we should experience would be horror, aversion, loathing, hate, fear, etc.

*The fourth is to touch with the interior touch, as, for example, to embrace and kiss the places* (36) *where such persons tread or sit, always taking care to derive profit therefrom.*

(36) Note that S. Ignatius speaks of touching only the *places* where persons tread or sit, not the persons themselves, nor even their garments. See Directory xx, 1, and Additional Note O, § 2, p. 254.

*The Exercise is to be concluded with a colloquy as in the first and second contemplations, and with an* Our Father.

### *Five Observations*

*I. It is to be observed for the whole of this and the following Weeks, that I ought to read only the Mystery of the contemplation which I am immediately about to make ; so that, for the time being, I should not read any Mystery which I am not to consider on that day or at that hour, in order that the consideration of one Mystery may not disturb the consideration of another.*

*II. The first Exercise on the Incarnation will be made at midnight ; the second at daybreak ; the third about the hour of Mass ; the fourth at the hour of Vespers ; and the fifth before supper-time, continuing in each of these five Exercises for the space of an hour ; and the same order will be observed in all that follows* (37).

(37) But see Observation II, p. 142, and Observation II, p. 152, and Directory xxi, 1, whence it appears that the number of the meditations may be varied at the discretion of the director.

*III. It is to be noticed that if the exercitant be old, or weak ; or even, though in robust health, he has become in any way exhausted by the First Week, it is better that in this Second Week, at least sometimes, he should not rise at midnight, but should make in the early morning one contemplation, and another about the hour of Mass, and another* (38) *before dinner, and one repetition of these at the time of Vespers, and afterwards apply the senses before supper.*

(38) From this it is plain that as a general rule S. Ignatius intends five Exercises to be made each day even when the exer-

citant does not rise at midnight. See, however, Directory iii, 8, xxi. 1.

*IV. In this Second Week, among the ten Additions which have been mentioned in the First Week, the second, sixth, seventh, and in part the tenth are to be changed.*

*In the second the change will be immediately on awaking to place before my eyes the contemplation which I have to make, desiring to know more intimately the eternal Word Incarnate, in order that I may serve Him better and follow Him more closely.*

*And the sixth will be to call frequently to mind the life and Mysteries of Christ our Lord, beginning from His Incarnation until the place or Mystery which I am engaged in contemplating.*

*And the seventh will be that the exercitant should take care to make use of darkness or light, and of fine weather or the reverse, just so far as he shall feel that it may be profitable and may help him to find what he desires.*

*And in the tenth Addition the exercitant ought to conduct himself according to the Mysteries which he contemplates, for some of them require penance and others do not. Thus let all the ten Additions be observed with great care.*

*V. In all the Exercises, except those at midnight and in the early morning, something equivalent to the second Addition will be adopted in the following manner: immediately I remember that it is the hour for the Exercise which I have to make, before going to it, I will place before my eyes whither I am going and into Whose Presence, reviewing briefly the Exercise which I am about to make, and afterwards, observing the third Addition, I will enter upon the Exercise.*

## *THE SECOND DAY*

*Take for the first and second contemplation the Presentation in the Temple, and the Flight into Egypt, as to a place of exile; and upon these two contemplations let two repetitions be made, and the application of the five senses, in the same way as was done on the preceding day.*

*Even though the exercitant be strong and well-disposed, it will sometimes be useful to make some change, beginning from this second day till the fourth inclusive* (39), *in order that he may the more readily find what he desires; taking only one contemplation at daybreak, and another about the hour of Mass, and making a* *repetition of them at the hour of Vespers, and an application of the senses before supper.*

(39) It is only for these three days, from the second to the fourth inclusive, that S. Ignatius allows us sometimes to reduce the number of exercises from five to four, by the omission of one of the repetitions. The reason of this concession is, no doubt, that the mind of the retreatant may be somewhat rested before coming to the important work of the Election, which begins on the fifth day. See however Note 37, p. 95.

## *THE THIRD DAY*

*How the Child Jesus was obedient to His parents at Nazareth, and how afterwards they found Him in the Temple* (40) *; and then make the two repetitions, and apply the five senses.*

(40) S. Ignatius has designedly inverted the order in which S. Luke relates these two Mysteries, so that we might first contemplate the example of our Lord in the common state, and then in the more perfect state, before we go on to consider in which of the two God wills us to serve Him.

These two states are clearly distinguished in the Gospel. The first : 'If thou wilt enter into life, keep the commandments.' The second : 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, and follow Me' (S. Matt. xix. 17, 21).

It is as foreshadowing this second and more perfect state that we are to contemplate our Lord leaving S. Joseph and His Blessed Mother and remaining in the Temple. What He did on this occasion for a few days, He was afterwards to do permanently when He left His home at Nazareth to begin His public life, and to be henceforth wholly engaged in His Father's business.

### *Preamble to the Consideration of States of Life*

*Having already considered the example which Christ our Lord has given us for the first state, which consists in the observance of the commandments, while He was obedient to His parents ; and likewise for the second, which is that of evangelical perfection, when He remained in the Temple, leaving His foster father and His natural mother, that He might apply Himself exclusively to the service of His eternal Father ; we will begin, at the same time* (41) *that we contemplate His life, to investigate and to ask*

(42) *in what kind of life or state His divine Majesty wishes to make use of us.*

*And thus, by way of some introduction to this matter* (43), *in the first Exercise that follows we will note the intention of Christ our Lord, and on the other hand that of the enemy of human nature ; and how we ought to dispose ourselves in order to arrive at perfection in whatever state or kind of life* (44) *God our Lord shall give us to elect* (45).

(41) *At the same time that we contemplate,* i.e. we are not to intermit our contemplations on the Mysteries of our Lord's Life while we apply ourselves to the investigation of the state of life to which God calls us, but the two things are to go on together. The contemplations will greatly help us to see to which of the two states our Lord is calling us. Accordingly they are resumed on the fifth day, after the meditations on Two Standards and on Three Classes, both of which are especially designed to prepare us for contemplating the Mysteries with those dispositions which will best fit us to hear and obey the call of God, and to make a good Election when the time for it arrives.

(42) *To investigate and to ask.* Both these things are necessary. We must do our part in investigating with all the care we can in what way our Lord would have us serve Him ; and yet at the same time we must not rely upon our own judgment, but ask earnestly for divine light and guidance. For this is a matter in which we may easily be deceived unless the Holy Spirit illuminates and guides us. Therefore we must earnestly implore His help all through this business of deliberation and election.

(43) *By way of some introduction to this matter.* The meditation on Two Standards is an introduction to the whole matter of the Election. It is followed, on the same day, by the Three Classes, after which, on the fifth day, the rules and methods of Election, should be explained to the exercitant, and likewise the three Modes of Humility, in order that he may be turning them over in his mind while he continues his contemplations.

(44) *To arrive at perfection in whatever state or kind of life.* Perfection, therefore, is not confined to the Religious state : it may be attained in whatever state or kind of life God calls us to serve Him.

(45) *Shall give us to elect,* i.e. in answer to our investigation and prayer, especially the latter. Every true vocation, and

especially a vocation to the priesthood or to Religion, must come from God. It is His gift: 'no man taketh this honour unto himself' (Heb. v. 4). See also Consideration for the purpose of taking knowledge of the matters about which an Election ought to be made, point III, p. 127.

What S. Ignatius says in this Preamble concerning the scope and purpose of the following Exercise on the Two Standards should be most carefully considered. This great meditation is not proposed to us in order that we may choose under which standard we shall serve, Christ's or Lucifer's. Any thought of such an alternative would be dishonouring to our Lord, and altogether absurd at this point of the Exercises. For already in the First Week we have renounced the devil and all his works, and in the meditation on the Kingdom of Christ we have renewed our allegiance to our Lord as our only rightful King and Leader. There can, therefore, be no further deliberation as to which leader we will follow. Our choice has been already made. The purpose of this meditation on Two Standards is rather that we may thoroughly understand the character and purpose of the two leaders, and the means which they use to bring men under their respective standards, so that we may know how to guard against the deceits and snares of the one, and be helped to follow the call of the other. This is what S. Ignatius means by the *intention* of each of these two leaders. The word is to be understood as referring not only to the final end which each has in view, but also to the means by which each seeks to draw men here and now to his standard, and thus to lead them on little by little to the end. And it should be particularly noticed that the means which S. Ignatius speaks of our Lord and Lucifer as using for their respective purposes are things in themselves indifferent. For if they were things evidently in themselves good or bad, every one who seriously contemplates making an Election must be supposed to be firmly resolved to embrace the one and reject the other. The Exercises of the First Week ought to have brought us so far as that. Moreover in the Two Standards it is the *deceits* of Lucifer (third prelude) which are proposed for our consideration, and they could not be called *deceits* if they were temptations to things evidently bad.

## *THE FOURTH DAY*

### *A MEDITATION ON TWO STANDARDS* (46)

*the one of Christ, our supreme Captain* (47) *and Lord; the other of Lucifer, the mortal enemy of our human nature.*

(46) *On Two Standards*—so it is in the Spanish Autograph, *de dos Banderas*, without the article. *The Two Standards*, with the article, might have seemed to imply that all the world was necessarily ranged under one or other of them. That of course is true, speaking broadly, but here S. Ignatius is thinking primarily of those who take the most active and leading parts on either side. This meditation is in fact intended to be an introduction and invitation to the more perfect life of the evangelical counsels, and more particularly to the Apostolic vocation to the sacred ministry, and is therefore not applicable to every one in all its details. The combatants whom S. Ignatius has primarily in view are not all men, but on the one hand those who openly follow Lucifer and help him in his work of ensnaring and destroying souls; and on the other hand those who follow Christ as their Leader, not merely in the common way, but in the more perfect way of the counsels, and especially those who, in the sacred ministry, co-operate with Him in the salvation of souls. At the same time this meditation may be given, with certain modifications, to others as well; for it cannot but be most useful to all who are capable of understanding it, teaching them to recognize the snares and deceits of the devil on the one hand, and on the other the true spirit of Jesus Christ so contrary to that of the world; and thus helping them to seek after perfection in whatever state of life they may be called to serve God. (See Note 44, p. 98, and Directory xix. 3.)

(47) *Captain.* Cf. Heb. ii. 10, where our Lord is called the Captain, or more literally the Leader (ἀρχηγός) of our salvation, i.e. not merely its Author, but One who goes before us and shares our lot in all things, while He brings His many sons to glory. The pattern set before us in this meditation, and in all the contemplations on the Mysteries of our Lord's Life and Passion, is not merely an ideal which in itself is beyond our reach. That would be only discouraging by reason of our incompetency to follow it. On the contrary, it is the portrait of a representative Champion who calls us to share with Him in all He endures (see

Meditation on the Kingdom of Christ), while He strengthens us to follow in His footsteps, and, by participation of His Cross, to triumph over Satan, and attain the glory to which He will lead all those who abide in Him.

*The usual preparatory prayer.*

*The first prelude is the history: here it will be how Christ calls and desires* (48) *all to come under His Standard; and Lucifer, on the contrary, under his.*

(48) *Calls and desires.* Our Lord *calls*, because He respects our freedom; but He also *desires*, which indicates His love. He calls *all*, but with different vocations. Lucifer in like manner *calls and desires all*, but in order that he may lead them to perdition, and if possible use them also to corrupt others.

*The second is the composition, seeing the place: here it will be to see a vast plain* (49) *embracing the whole region of Jerusalem, where the supreme Captain-General of the good is Christ our Lord: and another plain, in the region of Babylon, where the chief* (50) *of the enemy is Lucifer.*

(49) *A vast plain. Vast*—this may remind us that Christ wills all men to be saved, and that under His Standard there is room for all, however numerous they may be (Rev. vii. 9); and also that those who follow Him enjoy much liberty (Ps. xviii. 19; xxxi. 9) and true freedom (S. John viii. 31, 32).

(50) *Chief*, Spanish, *Caudillo*, a diminutive from *Cabo*, chief or head. Fr. Roothaan remarks that in Spanish diminutives ending in *illo* often have something of a contemptuous meaning attaching to them. So here S. Ignatius contrasts the two leaders, giving to Lucifer a title which might be applied to the chief of a band of brigands, but to our Lord one which is always a mark of high honour and distinction, *Captain-General.*

*The third is to ask for what I desire; and here it will be to ask for knowledge of the deceits of the wicked chieftain, and for help to guard myself against them; and for knowledge of the true life* (51) *which the supreme and true Captain reveals, and for grace to imitate Him* (52).

(51) It is a beautiful thought of S. Ignatius to contrast the *true life* which Christ our Lord reveals, and brings to us in Himself, with the frauds and deceits of the devil; for indeed all the promises of Lucifer are vain and deceitful, and lead in

the end to eternal death; while, on the other hand, Jesus Christ is the Truth and the Life, and has come into the world to reveal His Truth and impart His Life to all who will come to Him (S. John x. 10).

(52) Seeing that this meditation is intended to be an invitation to a perfect life, and more particularly to the Apostolic life, it may be asked why S. Ignatius does not direct us to ask in this prelude for the gift of zeal for souls? Two answers may be given: first, although the meditation is an invitation to the Apostolic life, yet it is not intended exclusively for those who may be called to that life. Indeed it is primarily an introduction to the Election, i.e. to the choice of a state of life. (See above, Preamble to the Consideration of States of Life, and Note 46, p. 100.) Secondly, a zeal for souls will indeed generally be strongly excited during this meditation; but the immediate fruit we are instructed to ask for in this prelude is the same twofold grace that in one form or another we are taught to ask for in all our meditations, viz.: the illumination of the understanding that we may comprehend the truth on which we meditate, and the inspiration or movement of the will that we may embrace the practical conclusions to which it leads. Here it is that we may know on the one hand the *deceits* of Lucifer and be helped to guard against them, and on the other *the true life* which is in Christ our Lord and may have grace to follow Him. And this fruit which is indicated in a general way in the prelude is afterwards more fully expressed in the colloquy, where we are to pray that we may be received under the Standard of our Lord, and may have a real desire for poverty and humiliations, because this is the disposition necessary for all who desire to make a good Election, or to reform their lives so as to attain to perfection in their present state, and above all for those who have been or may be called to the Apostolic life of the sacred ministry.

*The first point is to picture to myself how the chieftain of all the enemy seats himself in the midst of that great plain of Babylon, as on a lofty throne of fire and smoke—horrible and terrible to behold* (53).

(53) Lucifer is described as *horrible and terrible to behold;* and his throne as being formed of *fire and smoke*, to signify that there is nothing solid or stable about it, nothing of true splendour, nothing in fact but perpetual agitation, confusion, and

darkness. It should be noted, however, that this symbolical description depicts Lucifer as he really is, not as he presents himself to those whom he tempts. For, though really the mortal enemy of our human nature, he does not openly show himself as such, but often feigns himself to be our friend, and endeavours to ensnare us with false hopes of riches, honours, etc. But whatever disguises he may put on, he always betrays himself sooner or later by the effects which his secret working produces in our souls. See Additional Note L, p. 241.

*The second, to consider how he calls together innumerable demons, and how he disperses them some to one city, some to another, and so on throughout the whole world, omitting no provinces, places, states of life, nor any single individual* (54).

(54) So that there is no one, in whatever state of life he may be, or in whatever place, even the holiest, and as we might think the most secure, who does not need to be continually on his guard.

*The third is to consider the harangue which he makes to them, and how he admonishes* (55) *them to ensnare men in nets and bind them with chains, bidding them first to tempt them with the lust of riches* (*as he is wont to do in most cases*), *in order that thereby they may more easily come to the vain honour of the world* (56), *and afterwards to unbounded pride: so that the first step is that of riches, the second of honour, the third of pride; and from these three steps he leads on to all other vices.*

(55) *Admonishes them* (*amonesta*), a word which often expresses a certain harshness, or peremptoriness, as of one who orders about a slave. It is thus that we are to think of Lucifer, giving his orders to his emissaries. For although they are themselves full of hatred of men, and always ready to work them ill, yet Lucifer is never satisfied. He never says, 'It is enough.' Therefore he continually seeks to urge them on, giving his orders in a rough and threatening manner.

(56) Take notice that the things by which Lucifer seeks to seduce us, such as wealth and honour, are in themselves indifferent, though the desire of them is never free from danger, and may easily become a deadly snare. (Cf. 1 Tim. vi. 9, 10.) Certainly any one who allows himself to be entangled by the love of these things, will very soon experience in his heart those

evil effects which are the characteristic marks of the camp of Lucifer, viz. restlessness, agitation, confusion, and darkness; and if he is in the state of perfection will be in great danger of abandoning it, or if he is in the common state will never attain to perfection therein. It is therefore with good reason that S. Ignatius speaks of riches and worldly honours as *nets* or snares, because, though attractive and harmless in appearance, they are really full of danger; and if we set our hearts upon them they soon become *chains* which bind us with an ever-increasing bondage. Moreover Lucifer makes these short-lived and deceitful goods appear to us as the real goods; and although he can neither give them as a lasting possession, nor make their acquisition easy, he continually tries to excite in us a desire and longing for them, and to persuade us that they will soon be ours if only we are not wanting to ourselves. Well may we wonder at the strange blindness of human nature, which in spite of so many examples of the way in which Satan has deceived men in the past, still continues to listen to him and trust his lying promises. Everywhere we see men setting their hearts on these false goods as though they were the true riches: giving their lives to strive after them, often without success, and finding in the end that they have been deceived to their everlasting ruin.

*In like manner, on the other hand, we are to picture the supreme and true Captain, Who is Christ our Lord.*

*The first point is, to consider how Christ our Lord takes His stand on a great plain near Jerusalem, in a lowly place, fair and gracious to behold* (57).

(57) In contrast with Lucifer our Lord is represented as taking His stand *in a lowly place*, as befits His great humility; *near Jerusalem*, the city of peace; *fair and gracious to behold*, for truly He is ‘fairer than the children of men, and His lips full of grace’ (Ps. xlv. 3), ‘the chiefest (Hebrew, a standard-bearer) among ten thousand . . . and altogether lovely’ (Cant. v. 10, 16). For some further remarks on the contrast between these two leaders, see Additional Note L, *ad fin.* pp. 241, 2.

*The second, to consider how the Lord of the whole world chooses so many persons, Apostles, Disciples, etc.* (58), *and sends them throughout the whole world, to spread abroad His sacred doctrine among all states and conditions of persons.*

(58) S. Ignatius does not speak here of angels as being sent forth by our Lord, though if he had done so this point would have answered more completely to the corresponding point in the first part of the meditation. The reason, of course, is that our Lord has chosen, not angels, but men to be His Apostles and Evangelists; and in this Exercise S. Ignatius desires to turn our thoughts to the possibility that we may be called, not only to the life of evangelical perfection, but also to the Apostolic life and ministry. There is, however, no reason why we should not, if we please, add the thought of the holy angels as sent forth by our Lord for our succour and defence, as they assuredly are; and in like manner when we think of Lucifer sending forth his emissaries, we may include among them evil men, whom as well as evil angels he uses as his agents in the work of tempting and destroying souls. If, however, we should add this thought of the holy angels to our meditation, let us not forget that they, too, are sent into every province and city and place, and to all sorts and conditions of persons, not one single individual being left by our Lord without their succour and defence. We must not allow ourselves to think of Lucifer as more eager and active to destroy men than our Lord is to help and save them. (Cf. the Collect for S. Michael and All Angels.)

*The third, to consider the address which Christ our Lord makes to all His servants and friends, whom He sends on this expedition, charging them that they should desire to help all, by drawing* (59) *them first to most perfect spiritual poverty* (60), *and* (*if it should please His divine Majesty* (61) *and He should will to choose them*) *not less to actual poverty; secondly, to a desire of reproaches and contempt; because from these two things results humility. So that there are three steps: the first, poverty, opposed to riches; the second, shame or contempt, opposed to worldly honour; the third, humility, opposed to pride; and from these three steps let them lead them on to all the other virtues.*

(59) *Drawing them*, i.e. not forcing them, but attracting and persuading. The satellites of Lucifer seek to allure men with their snares and then to bind them with chains; the Apostles and Ministers of Christ, to draw them sweetly and persuasively from worldly and carnal to spiritual things, by the attractive power of the Gospel which they preach.

The retreatant will do well to consider in all their contrasted details these portraits of Jesus Christ and of Lucifer which S. Ignatius draws. They will help him to realize the cruel tyranny of Satan on the one hand, and the gentleness and love of Christ our Saviour on the other.

(60) *Most perfect spiritual poverty.* See Note 9, p. 83. This perfect spirit of poverty is, according to S. Ignatius, to be urged upon all, and all are to ask earnestly for it in the colloquy of this Exercise. Compare our Lord's teaching: 'Whosoever he be of you that renounceth not,' at least in spirit and affection, 'all that he hath,' everything without exception and reserve to which his heart may cling, or on which he may rely, 'he cannot be My disciple' (S. Luke xiv. 33).

This complete detachment of heart and poverty in spirit is the only thing which can secure us against the dangerous fascination of riches, by means of which Satan seeks to ensnare so many, and to hold them in his grasp. It is not enough that we are not avaricious; we must ask earnestly for the spirit and love of poverty, if we would not be caught in his snares. And since this meditation is intended to be in some sort an introduction to the Apostolic life, it is very necessary that all who feel themselves called to such a life should thoroughly understand this teaching of our Lord, and be fully convinced that if a complete poverty in spirit is necessary for all, there are none for whom it is more necessary than themselves. If without it no one can be Christ's disciple, much less can he hope to be an Apostle. For the danger and deceitfulness of riches see S. Mark x. 23–27; S. Luke viii. 14; xviii. 22–27; 1 Tim. vi. 9, 10.

It was in this meditation that God revealed to S. Ignatius the idea and plan of his Society, and also the name by which it was to be called.

(61) *If it should please His divine Majesty, etc.* This condition, which is repeated in the colloquy, is necessary, because the exercitant is not yet supposed to know whether God calls him to actual poverty or not.

*A colloquy addressed to our Lady to obtain for me grace from her Son and Lord, that I may be received under His Standard; first, in most perfect spiritual poverty, and (if it should please His divine Majesty, and He should will to elect and receive me) not less in actual poverty; secondly, in bearing reproaches and* *injuries* (62), *the better to imitate Him in these, provided only I can suffer them without sin on the part of any person, or displeasure of His divine Majesty ; and after this a* Hail Mary.

(62) In the Kingdom of Christ we offered ourselves to bear poverty and reproach, if it should be God's will ; here we go a step farther, and ask that we may be received, if it be God's will, under our Lord's Standard in the actual practice of these things, and in the highest and most perfect degree of them. This marks great progress in our attachment to the cause of Christ. For it is much more to pray that we may be actually called to such a state of perfection, than merely to profess ourselves ready to obey the call if it should be given.

But why are we instructed in this colloquy to ask only for the first two steps, viz. *poverty* and *contempt*, and not also for the third and crowning step, which is *humility ?* The answer is that humility is the fruit which grows out of the other two, and will be sure to follow in their train.

Moreover, the attainment of humility brings with it much sweetness and peace, but the means by which it is to be obtained, viz. the endurance of poverty, shame and injuries, are difficult and painful to nature. Therefore it is these latter virtues that we need most of all to pray for and strive after. For it is always more needful to pray for and to practise the means than to ask for the end, which will come of itself if we use the means. Nor is there anything which will more help us to attain the perfection of any virtue than that we should value, and desire, and even ask of God, the combats by which it is to be won, rather than the virtue itself. The desire of virtue may often be subject to illusion ; not so the desire of the conflicts by which it is to be achieved.

If we have already embraced actual poverty in the Religious state, then we ought to pray in this colloquy for grace to bear patiently and gladly the hardships and inconveniences of poverty so far as God may call us to endure them. For there are various degrees of poverty to which a man may be called : (1) poverty in spirit ; (2) actual poverty, yet without indigence, i.e. without its painful and humiliating effects ; (3) the poverty of real indigence with all its hardships and privations. The first of these is necessary at least in some degree for all who would be Christ's disciples. The second is practised by all who are in Religion. The third comes upon a large portion of mankind by the providence of God, and is voluntarily embraced by others who have a special call from God to live in such a state.

*To ask the same of the Son, that He may obtain it for me from the Father; and then to say an* Anima Christi.

*To ask the same of the Father, that He may grant it me; and to say an* Our Father.

*Let this Exercise be made at midnight, and afterwards a second time* (63) *in the morning; and let two repetitions of the same be made about the hours of Mass and Vespers, always ending with the three colloquies, with our Lady, with the Son, and with the Father; and let the meditation on the Three Classes which follows be made during the hour before supper.*

(63) *A second time.* S. Ignatius distinguishes here and elsewhere between repeating a meditation and making it a second time. In the former case we are to make a selection and dwell only on those points in which we have felt greater consolation or desolation, etc. (see First Week, third Exercise); in the latter we are to make the meditation the second time as fully and completely as if we had never made it before. This meditation is to be made four times in all. We may judge by this of the importance which S. Ignatius attaches to it.

As, however, the matter of this Exercise is so ample and so important, it may sometimes be useful to divide it into two meditations, considering first the Standard of Lucifer, and then the Standard of Christ, and afterwards making the two repetitions on both parts taken together.

For a fuller exposition of this Exercise, see Additional Note L, p. 237.

## [*THREE CLASSES*]

*On the same fourth day let there be made a meditation on three classes of men, in order that we may embrace the best* (64).

(64) The object of this meditation, following immediately upon the Two Standards, is to help us to test ourselves whether we are really ready to follow the call of Christ, whatever it may cost us. In the first point we are shown that good desires and good intentions are of no avail if we are not willing to take the necessary means to put them into practice. In the second, that no half-measures, no attempt to serve both God and mammon, will be sufficient. In the third, that we must have no

reserves with God, but be ready to part with everything if He should call us to do so. The first point is directed against turning a deaf ear to conscience and the call of God. The second, against compromise and insincerity. The third substitutes in place of these a generous devotion, which desires only to know and do the will of God. Therefore we must never be content to remain in the first, or even in the second class, but must endeavour with all our might to attain to the dispositions of the third, which are the only ones which will fit us to make a good and sound Election. See also Additional Note M, p. 243.

*The usual preparatory prayer.*

*The first prelude is the history, which is concerning three classes* (65) *of men, each of which has acquired ten thousand ducats* (66), *not purely or duly for the love of God. They all desire to save their souls, and to find in peace God our Lord, by ridding themselves of the weight and impediment to this end which they find in their affection to the thing acquired.*

(65) *Three classes of men*—literally three pairs of men (*tres binarios de hombres*). Why does S. Ignatius speak of pairs rather than individuals ? The answer seems to be that the three closely related meditations on the Kingdom of Christ, the Two Standards, and the Three Classes, all have reference to a possible vocation of the exercitant to the Apostolic life, and are intended to be a preparation for meditating upon those Mysteries in which we contemplate our Lord calling His Apostles, and training them for their work. Now when we turn to the accounts of the vocation of the Apostles in the Gospels we find that among the earliest called were two pairs of brothers, S. Andrew and S. Peter, and the two sons of Zebedee ; and again when our Lord sent out the Twelve to preach it was in pairs, two and two. It seems therefore not unlikely that S. Ignatius, having these facts more or less in his mind, was led to speak in this Exercise of pairs rather than of individuals. Others suppose that he may have been thinking of partners in business. The point is a curious one, but not of much practical importance. I have substituted the word *classes* in the translation as being the one generally used in speaking of this Exercise.

(66) *Has acquired ten thousand ducats*—honestly and legitimately, as the Directory points out (Chapter xxix. 4), otherwise no question about keeping the money could be entertained.

The fault or defect is a want of purity of intention in acquiring it (*no pura ó debidamente por amor de Dios*), and an undue attachment, or inordinate affection, in keeping it.

At first sight there may seem to be some difficulty here. How is it that S. Ignatius can speak of a mere lack of purity of intention, or an attachment to wealth honestly gained, not only as a burden and impediment to the peace of the soul, but as endangering even its salvation? The answer is that this Exercise, like the preceding one on Two Standards, is intended to be a preparation formaking a good Election. But an indispensable condition for making a good Election is *indifference* (see first method for making a good Election, second point, p. 129), and to this every inordinate affection, i.e. every affection which is not subordinated to the end for which man was created, viz. the love and service of God, is more or less a hindrance.

We need not determine the precise degree in which the affection is inordinate; it is sufficient that it is inordinate in any degree. For whatever its degree, it hinders that perfect indifference which is necessary for making a good Election. But the failure to make a good Election involves the risk of missing one's true vocation, and to miss one's true vocation may be to endanger one's salvation.

This meditation may also be used when there is no question of choosing a state of life, but only of reforming one's life in a state already fixed. For an inordinate affection, even if it be for some comparatively trifling thing, is always (1) a burden which weighs down the soul, and retards its progress; (2) an obstacle to its peace (cf. *De Imitatione* I, vi), and (3) possibly even an impediment to salvation, in the manner explained above.

*The second is the composition, seeing the place: it will be here to behold myself, how I stand in the presence of God our Lord and all His saints, that I may desire and know that which is more pleasing to His divine Goodness* (67).

(67) This peculiarly solemn form of prelude occurs again only in the Contemplation for obtaining love at the close of the Exercises. We are to place ourselves in the presence of God and of all the company of heaven, in order that the contemplation of such majestic and glorious surroundings may kindle in our

hearts a great desire to do what is most pleasing to God, and so may put us into the right disposition for receiving the revelation of His will. And, with reference to this, it should be noticed that S. Ignatius here inverts the natural and usual order of the words, which would be *that I may know and desire*, and says instead, *that I may desire and know*, because unless we have a desire to do God's will we shall neither deserve nor be able to hear His voice speaking in our hearts. There is another instance of the same thing in the third point of the first method of making an Election (p. 130), where we are instructed to *beg God our Lord that He may be pleased to move my will, and place in my soul*, i.e. make known to me, *that which I ought to do* (see Note 104, p. 130). This may seem a trifling point to mention, but is characteristic of the extreme care which S. Ignatius takes to prepare a soul to receive divine inspirations, and to recognize and obey them when God vouchsafes to give them.

*The third is to ask for what I desire: it will be here to beg for grace to choose* (68) *that which may be more for the glory of His divine Majesty and the salvation of my soul.*

(68) *Grace to choose*, not that we are to make the choice now: that is reserved till the time of the Election. The grace we ask for in this prelude is that which will fit us to make a good Election when the time comes, viz. a perfect readiness to do what is most for the glory of God, whatever it may cost us. In other words, we are to ask for grace that we may attain to the dispositions of the third class.

*The first class would wish* (69) *to get rid of the affection which they have for the thing acquired, in order to find in peace God our Lord, and be able to save their souls; but up to the hour of death they do not take the means.*

(69) *Would wish* (*querria*, vellet), i.e. if it could be done without costing any sacrifice. S. Ignatius does not say wills (*quiere*, vult), because he who really wills a thing, wills also the means. But this is just what those who belong to the first class are not ready to do. They would like to get rid of the affection which they feel to be a burden and impediment to their peace and salvation; but they cannot make up their minds to take the necessary means. They wish, but do not will.

*The second* (70) *desire to get rid of the affection, but they desire* *to do so in such a way as to remain in possession of what they have gained, so that God should come to what they desire; and they do not resolve to relinquish the thing in order to go to God, although this would be the best state for them.*

(70) The second class do indeed desire (*quiere*) to get rid of the hindrance and disquietude which the attachment to their wealth causes them, and are ready to take some means to that end, but not to part with the wealth itself, which probably would be the only effectual course. These will in a kind of way, but only half-heartedly and insincerely.

*The third* (71) *desire to get rid of the affection, but they desire to get rid of it in such a way as to be no more inclined to retain the thing acquired, than not to retain it, desiring to will its retention, or not to will it, only according as God our Lord shall give them to will, and according as it shall seem to them better for the service and praise of His divine Majesty; and meanwhile they wish to consider that they do actually* (72) *leave all, striving with all their might not to wish for that or for any other thing, unless it be solely the service of God our Lord that moves them; so that the desire of being better able to serve God our Lord may be what moves them to take or to leave the thing* (73).

(71) The third class will absolutely and whole-heartedly, and in order to get rid of the troublesome affection are ready to part entirely with the object of it, if that should be God's will; and meanwhile they wish to account themselves as having actually parted with it, with no intention of taking it back unless God should plainly show them that He wills them to do so. These alone can be said to will in the true sense of the word.

For a fuller exposition of these three classes and of the purpose of this Exercise see Additional Note M, p. 243.

(72) *Actually.* The Spanish copy preserved in the archives of the Society at Rome, reads in this place *en afecto*. But Father Roothaan in his note says that he cannot help thinking that this is an error which has somehow crept in, and that the original reading was *en efecto*. This certainly seems to be required by the sense. For it will not help to confirm a man in the disposition which belongs to the third class, merely to wish to consider that he has left all *in affection* (*en afecto*), but it may greatly help him if he can consider himself as having *actually* (*en efecto*) left all; inasmuch as it is easier to be indifferent to things

when we do not possess them, than when we do and have still to make up our minds whether to part with them or not. This reading and explanation seem to be supported by the closing words, *so that the desire of being better able to serve God our Lord may be what moves them to take or to leave the thing* (*á tomar la cosa ó dejarla*). The word *take* (*tomar*) (not 'retain,' as in the Vulgate version) supposes that, so far at least as the mind and purpose of the person is concerned, the thing has been *actually* parted with, and will not be taken back unless God should plainly show that that is His will.

(73) S. Ignatius illustrates the dispositions of these three classes of persons by describing their conduct in the case of a call to part with wealth which they feel in their conscience is a hindrance to spiritual progress, and to their obedience to the promptings of grace. But we may apply the same principles to any other hindrance which stands in our way—a sin which holds us back from God, an inordinate affection which must be overcome, a sacrifice which we are reluctant to make. In all these cases there will be something like these three classes. There will be three ways of answering to the call of conscience and of grace. We may refuse, or delay till it is too late; or we may take a middle course, and try to satisfy our conscience with an insincere and half-hearted obedience; or we may resolve to take the highest course and do the will of God whatever it may cost us.

No one, therefore, can flatter himself that he is acting sincerely towards his conscience and towards God, much less that he has a generous love and devotion to our Lord, unless he is earnestly striving to attain to the dispositions of the third class, by a resolute determination to part with every hindrance, so that his heart and will may be free to follow our Lord in whatever state of life, and to whatever degree of perfection in that state he may be called.

*To make the same three colloquies as were made in the preceding contemplation on the Two Standards* (74).

(74) Changing, however, the subject-matter, so that the grace we are to ask for here is that we may obtain that perfect freedom from all inordinate affections which belongs to the third class, and which will fit us to make a good Election according to the will of God.

*It is to be observed, that when we feel a shrinking from, or repugnance to, actual poverty, when in fact we are not indifferent to poverty or riches, it is a great help, in order to overcome such an inordinate affection, to beg in the colloquies* (*even though it be against the flesh* (75) ) *that our Lord would elect us to actual poverty; and to protest that we desire, beg and supplicate it, provided only it may be to the service and praise of His divine goodness* (76).

(75) *Against the flesh*, i.e. against our lower nature, our carnal and worldly love.

(76) This observation is of the greatest importance, and S. Ignatius refers us back to it again and again in the subsequent Exercises. It teaches us the true method of overcoming the repugnance we feel to embracing the will of God when it is opposed to our natural desires. That method is to pray earnestly, and again and again, even though our lower nature shrinks and fears lest the prayer should be granted, that God would give us grace to make the sacrifice, and to protest before Him that we are ready to do so if it should be His will. This kind of prayer is most pleasing to God, and is of sovereign efficacy for overcoming ourselves. It was thus that our Lord prayed in the garden, 'Not as I will, but as Thou wilt.' We must not, then, omit these colloquies because we feel this repugnance of nature; on the contrary, that is the very reason why we should be the more earnest and persevering in making them. For it often happens that the sacrifice we shrink from, or the thing we feel repugnance to, is the very thing that God asks of us, in order that, as the first prelude expresses it, we may find Him in peace and save our souls. Even if it should seem to us that in forcing ourselves to make such prayers we are using words only, without any real desire of the heart accompanying them, still we must not think that such words are fruitless. Far from it. For God looks to our efforts far more than to our successes. Success is His gift to us, the struggle is our gift to Him. It is our wills that He wants, not our feelings. And these words which seem to us so dry, and cost us so much effort, are true acts of the will, and are of more value to God, and often of more profit to our souls, than many warm feelings and consolations. To pray thus is indeed to act against our sensuality and our carnal and worldly love: cf. the Kingdom of Christ, *haciendo contra*, etc. See also Annotation xvi and Directory xxx. 2.

S. Ignatius does not, however, intend that in this meditation we should actually choose poverty, or whatever else it may be, for that depends upon the will and call of God. All that we have to do now is to strive earnestly to attain to that perfect indifference to creatures, whether wealth or anything else, which is necessary for making a good Election when the time comes.

The three Modes or Degrees of Humility should also be explained to the exercitant on this or one of the following days.

## *THE FIFTH DAY*

### *A contemplation on the departure of Christ our Lord from Nazareth to the river Jordan, and how He was baptized.*

*This contemplation will be made once at midnight, and again in the morning* (77), *and two repetitions of it at the hours of Mass and Vespers, and before supper the application of the five senses to it; in each of these five Exercises prefixing the usual preparatory prayer, and the three preludes, according as all this has been explained in the contemplations on the Incarnation and the Nativity, and concluding with the three colloquies of the Three Classes* (78), *or according to the Note which follows the Three Classes.*

*The particular examination, after dinner and supper, will be made on the defects and negligences regarding the Exercises and Additions of this day; and so likewise on the succeeding days* (79).

(77) See Note 63, p. 108.

(78) It may be asked why S. Ignatius here and elsewhere refers us to the colloquies of the Three Classes, when that Exercise merely refers us back to the Two Standards, where the matter of these colloquies is set out in detail. Probably it is because he wished to call attention to the important Note at the end of the Three Classes, and to commend to us its constant use.

(79) On this fifth day the matter of the Election is begun. See Observation II, p. 118. In a certain sense it begins with the Exercise on the Kingdom of Christ (Directory xxix). It is in that meditation that we first catch sight of the two ways of following Christ our Lord, the way of ordinary service, and the way of *those who wish to show greater affection, and to distinguish themselves . . . and to make offerings of greater worth and moment.* Then on the third day we have more plainly set before us examples which our Lord gives us of two states of life. (See Preamble

to the Consideration of States of Life.) On the fourth day S. Ignatius gives us the meditations on Two Standards and Three Classes, both of which are designed to be a more immediate introduction to the Election. All this, however, is only the preparation: the actual work of the Election does not begin till the fifth day, when we resume the contemplations on the Mysteries of our Lord's Life, beginning with His departure from Nazareth to be baptized in the river Jordan. From this time forward the work of the Election is to be carried on simultaneously with the meditations on the Mysteries; and the director ought to begin to explain to the exercitant the rules for making it.

It is no doubt for this reason that S. Ignatius appoints only one Mystery for our contemplation on this and each succeeding day till the twelfth inclusive, in order that the exercitant, while occupied with the Election, may not be wearied or distracted by a multiplicity of considerations. But although only a single Mystery is set down for each of these days, nevertheless five hours are to be spent in meditation and prayer upon it. We are to make two contemplations upon it, then two repetitions, and lastly to apply the senses. The Directory, however (Chapter xxxi. 2), says that a second subject may be added on these days if it should seem advisable. It is only in long retreats, especially when made by individuals privately, that there will be time for these frequent repetitions; in other cases it will generally be best to take two or even three Mysteries each day.

The subjects only of the contemplations on this and the following days are set down here. The points are given briefly in the Mysteries of the Life of our Lord. (See pp. 170–5.)

It is in this part of the Exercises, while the Election is in hand, that the director must be especially mindful of what S. Ignatius says in Annotations xiv–xvii. He must remember that his part is not to influence the exercitant in one direction or another, but only (1) to pray for him, (2) to show him how to prepare himself for receiving the illuminations and grace of God, (3) to teach him so much of the rules for making an Election as he may need from time to time, (4) to guard him against rash vows or promises, and illusions, and (5) to give him suitable points for meditation and contemplation. For all else he must leave him as much as possible in the hands of God. If however he sees that the exercitant is held back by some inordinate affection, he should explain to him Annotation xvi, and urge upon him the faithful use of the Note at the end of the Three Classes.

### *THE SIXTH DAY*

*A contemplation on how Christ our Lord went from the river Jordan to the wilderness, inclusively [i.e. including what happened there], keeping in everything* (80) *the same form as on the fifth day.*

(80) *In everything*—including the three colloquies of the meditation on Two Standards, and the instruction contained in the Note which follows the Three Classes (p. 114). And the same course is to be followed on all the subsequent days.

This contemplation seems to have a special relation to the meditation on Two Standards, In it we see our Lord Himself encountering Satan and rejecting his snares and deceits.

### *THE SEVENTH DAY*

*How S. Andrew and others followed Christ our Lord.*

### *THE EIGHTH DAY*

*Of the Sermon on the Mount; concerning the eight Beatitudes.*

### *THE NINTH DAY*

*How Christ our Lord appeared to His disciples on the waves of the sea.*

### *THE TENTH DAY*

*How our Lord preached in the Temple.*

### *THE ELEVENTH DAY*

*Of the raising of Lazarus.*

### *THE TWELFTH DAY*

*Of the day of Palms.*

#### *Three Observations*

*I. In the contemplations of this Second Week, each one, according to the time he wishes to give, or the progress he makes, can prolong or shorten the Week. If he should wish to prolong it, let him take the Mysteries of the Visitation of our Lady to S. Elizabeth, the Shepherds, the Circumcision of the Infant Jesus, and* *the three Kings, and so of others; if to shorten it, let him omit even some of those which are set down above; because this is intended only to give an introduction and method, in order afterwards to contemplate better and more completely* (81).

(81) The meaning is that the retreatant is left free to use more or fewer of the Mysteries of our Lord's Life. Those which S. Ignatius has set down for this Second Week are only meant to teach him the method which he is to use in contemplating others. Additional subjects may be taken from the Mysteries of our Lord's Life, or from any portion of the Gospels.

*II. The matter of the Elections will be begun* (82) *from the contemplation of Christ's departure from Nazareth for the Jordan, inclusively, that is to say, on the fifth day, as is explained in what follows.*

(82) See above, Note 79, p. 115.

*III. Before any one enters upon the Elections* (83), *in order that he may be well affected towards the true doctrine of Christ our Lord* (84), *it will be very helpful to consider attentively the following three Modes of Humility, considering them from time to time during the whole day* (85), *and also making the colloquies in accordance with what will be said below* (86).

(83) *Before any one enters upon the Elections.* Although this consideration of the three Modes of Humility is placed after the contemplations for the twelfth day, it must not be deferred till then, but should be explained to the exercitant as soon as he begins to occupy himself with the matter of his Election, that is to say, on the fifth day, so that it may be in his mind while he is contemplating the Life of our Lord until the actual time of the Election arrives. See Directory xxix. 8.

(84) *Well affected towards the true doctrine of Christ our Lord*, i.e. may feel its supreme fitness and beauty, and have a genuine desire to follow it as closely as possible. S. Ignatius wishes that the consideration of the three Modes of Humility, the third of which expresses the true spirit and teaching of our Lord, especially with regard to poverty, humility, and the Cross, should pervade and leaven all our contemplations on the Mysteries of His Life, especially during the time of the Election, in order that we may be drawn thereby to desire and choose the highest degree of perfection in following Him.

(85) *During the whole day.* Not during this one day only; but from time to time each day while he is occupied with the Election.

(86) *Below*, i.e. at the end of the three Modes of Humility. In all our contemplations while engaged upon the Election we are to pray, according to the form of the colloquies of the Three Classes and the Note which follows, that our Lord would give us the disposition of the third Mode of Humility, so that we may be ready to follow Him in the closest and most perfect way, if He should call us thereto.

## *THREE MODES OF HUMILITY* (87)

*The first Mode of Humility is necessary to eternal salvation: to wit, that I so abase and humble myself, as far as lies in my power, as in all things to obey the law of God our Lord, in such sort that though men would make me lord of all created things in the world, or for the preservation of my own temporal life, I would not enter into deliberation about breaking a commandment, whether divine or human, that binds me under mortal sin* (88).

(87) These three Modes of Humility are habitual dispositions, not acts. This is plain from the way in which S. Ignatius describes them, especially the second, which consists, he says, *in finding myself in such a point, etc.*, i.e. in such a disposition.

They are often called *Degrees* of Humility, and from the point of view that the second is a more perfect disposition than the first, and the third than the second, they may be regarded as such. But the first two are so different in character and proceed from such different motives that it is better to keep to the word used by S. Ignatius and speak of them as *modes* or kinds (*maneras*), rather than as degrees. The first two are concerned with that which is of precept and obligation, and are based upon motives which belong mainly to the First Week of the Exercises; the third regards that which is of free-will and of counsel, and proceeds from motives of generous love and devotion which belong especially to the Second and following Weeks. Thus we have not a single ladder, so to speak, consisting of three steps or degrees *in pari materiâ*, but two ladders, the one consisting of two steps, the other of only one in a higher and different order of perfection. The first two Modes are in the order of obedience; the third is the perfection of love and devotion.

If it be asked why S. Ignatius should have called these dispositions Modes of *Humility*, the answer may be that humility is the foundation of all virtues, and if we want to rise to the heights of charity and devotion we must begin by laying this foundation securely. As S. Augustine says: 'Thou wishest to be great, begin from the least. Thou art thinking to erect some fabric mighty in height, think first of the foundation of humility' (*Serm.* lxix. 2, Migne, Tom. V, p. 441). Another explanation may be derived from S. Thomas Aquinas (*Summa Theol.* $2^a$ $2^{ae}$, Q. clxi. 2 ad 3), 'Humilitas praecipue videtur importare subjectionem hominis ad Deum'; for this is the fundamental idea which underlies each of the three Modes. They are manifestations of increasing subjection to God in obedience and self-surrender. In the first Mode it is such a measure of subjection to the commandments of God as will make a man reject at once every thought of committing a mortal sin, however great may be the temptation. In the second it is a still greater and more perfect measure of subjection, such as will enable him to reject every temptation, even to venial sin—a measure which is possible only to those who have reached such a point of indifference to all created things that they are as ready to obey God in things which are difficult and hard to nature as in those which are easy and pleasant. In the third it goes beyond that which is of command and obligation, and freely desires and chooses to follow Christ in those higher ways of obedience to the will of God, of which He gave us an example in His life of poverty, humiliation, and the Cross (cf. Phil. ii. 5–8).

(88) The first Mode of Humility, to which the Exercises of the First Week should bring us, is an habitual and serious purpose never to commit a mortal sin, or even to deliberate about committing it, whatever may be the stress of temptation. S. Ignatius says that it *is necessary to eternal salvation*, because it is precisely that disposition without which a penitent cannot be validly absolved. A penitent's purpose, however, though real, may be weak and give way under stress of temptation, but if he recovers himself at once, and renews his good purpose, he has not really fallen from this first Mode of Humility, for it is still his habitual disposition. The same thing is true also of the other two modes. A man may occasionally commit venial sin, even deliberately, and yet be habitually in the disposition of the second mode; or he may resent an insult and still

have some hold upon the third. Thus we see that these Modes of Humility are not possessed in their fullest measure once for all, but each of them admits of many degrees of attainment, so that there is always room for progress. Cf. Fr. Rickaby, S.J., *Waters that go Softly*, p. 80, from which the substance of this note is taken.

*The second Mode is more perfect humility than the first: to wit, if I find myself in such a point* (89) *that I do not desire, nor feel myself attached to, riches more than poverty, honour more than dishonour, a long life more than a short one, when the service of God our Lord and the salvation of my soul are equal* (90)*; and furthermore that not for all created things, nor should my life be endangered, would I enter into deliberation about committing a venial sin* (91).

(89) *In such a point*, i.e. in such a disposition. The phrase appears to allude to a balance in which there is a point that marks the perfect equilibrium of the two scales.

(90) I.e. when God can be served, and my salvation secured, equally well in the one case as in the other.

(91) The second Mode of Humility, which is closely related to the Foundation, comprises two things: (1) indifference to creatures, (2) an habitual determination never to enter into deliberation about committing even a venial sin, however great may be the stress of temptation. But the two things are closely related to one another. For when indifference to creatures is the habitual disposition of a soul, it is plain that it would be well-nigh impossible for such a soul to commit a deliberate venial sin, or even to desire to do so; for it is always a lack of indifference, or in other words an inordinate affection for some creature, which is the cause of sin, whether mortal or venial. The three particulars mentioned here—riches, honours, and a long life, and their contraries—are the same which are mentioned in the Foundation, where, as has been already explained (p. 42), they are to be taken in a large sense, as heads under one or other of which most of the objects to which men are wont to be unduly attached may be classed.

It might seem that the disposition here described reaches so high a perfection that there could be nothing beyond it. But in the third Mode S. Ignatius carries us higher still.

*The third Mode is the most perfect humility: to wit, when the* *first and second Modes being included* (92), *and the praise and glory of the divine Majesty being equal* (93), *in order better to imitate Christ our Lord and to become actually more like to Him, I desire and choose poverty with Christ poor* (94), *rather than riches; reproaches with Christ laden therewith, rather than honour; and I desire to be accounted as worthless and a fool for Christ, Who was first held to be such, rather than wise and prudent in this world* (95).

(92) I.e. the first and second Modes having been attained. Not necessarily in their fullest perfection, but so as to be the habitual dispositions of the soul. See Note 88, p. 120.

(93) *The praise, etc. . . . being equal.* There is a difficulty here which has been noticed by almost all commentators from Suarez onward. It is this: how can the praise and glory of God be equal in the two alternatives here supposed, for it would seem that the choice of a more perfect state and life must of necessity give, not equal, but greater glory to God? See Suarez, *De Relig.* Lib. IX, cap. v. 23: 'quidquid perfectius est in ratione virtutis, eo ipso ad majorem Dei gloriam pertinet.' This may be true as an abstract proposition; but supposing there are circumstances which make it a duty to remain in the less perfect state, then the preponderance in favour of choosing the more perfect will be destroyed. Still even in such a case there will not be equality, but the preponderance will lie on the side of remaining where duty calls, though it be theoretically the lower state. It would appear then that the supposed case of equality is really an impossible one. God must always have His own plan and purpose for the life of each individual, and to follow that out must be most for His glory. He cannot have two purposes or two vocations for any one, which is the only supposition upon which the choice of either alternative could give Him equal praise and glory. But S. Ignatius makes this impossible supposition in order to bring out into sharp relief that which is the essential characteristic of the third Mode of Humility, viz. the desire to be conformed to our Lord in all things, and to follow Him as closely as possible, out of pure love and devotion. So that what it comes to is this, that unless there is evidence that it is God's will that a man should remain in the ordinary life, and in possession of wealth, honours, etc., he will, if he is seeking to attain to the third Mode, desire and pray that our Lord would be pleased to elect and call him to actual poverty

and humiliations, solely from the motive of love and the *desire to become actually more like to Him.* The question, however, is not yet of the actual choice of this state of life: that is reserved for the time of the Election, and must always depend ultimately upon the call of God. Here the question is only of attaining the best possible disposition in which to hear and obey that call if it should be given.

(94) *Poverty with Christ poor, etc.* No one who loves our Lord can fail to feel the constraining force of the appeal which these words make, least of all those who wish to show Him *greater affection* and to make those *offerings of greater worth and moment* of which we thought in the meditation on the Kingdom of Christ. The poverty spoken of in this third Mode of Humility is of course actual poverty; for the spirit of poverty must always be for the greater praise and glory of God, and therefore there would be no need to make our prayer for it conditional.

(95) The third Mode of Humility, while including the first and second, goes beyond them. It is not content with that indifference and neutrality towards creatures which belongs to the second Mode, but out of pure love to Christ, and in order the better to imitate Him and to become actually more like to Him, it desires to choose poverty and humiliation with Him rather than riches and honours, provided the praise and glory of God be equal, i.e. provided it is not more for the praise and glory of God that riches and honours should be retained and accepted. Thus it is the culmination of those generous dispositions which have their roots in the meditation on the Kingdom of Christ, and their development in all the subsequent Exercises of the Second Week, and which are exemplified in their highest perfection by our Lord in His Passion. The retreatant should therefore carry it with him into the Third Week, in which he seeks to be strengthened and confirmed in the perfect following of our Lord in the royal way of the holy Cross.

The three Modes may be illustrated as follows:

Suppose a man to be grievously injured either in his goods or in his honour, or in both.

If he has attained to the first Mode, he will refuse to vindicate himself or his rights, if it cannot be done without mortal sin.

If he has attained to the second Mode, he will equally refuse to do so, if it would involve even venial sin.

If, however, he has attained to the third Mode, he will refuse to vindicate himself, even if he could do so without any sin at all; and will count his loss as gain, and his dishonour as honour, rejoicing to suffer loss and shame for love of Christ, and in order to be more like Him; provided only the praise and glory of God be equal, i.e. provided neither his office nor any other obligation demand that he should claim his rights or vindicate his character. If such an obligation should exist, then the glory of God would not be equal, and he would be bound to take means to defend his honour. And this would be no violation of the third Mode of humility, so long as he acted with meekness and charity, and, in case of his suit failing, was ready to accept the additional humiliation with patience and even with joy, counting it an honour to be made like to Christ in suffering shame and contempt unjustly.

Comparing this Exercise with that on Three Classes we note that while the object of the latter is to lead the exercitant to rid himself of any inordinate affection which may be hindering that perfect indifference to creatures and readiness to obey the will and call of God, which are the necessary conditions for making a sound and good Election, the object of this present Exercise is to urge him to go beyond mere indifference, and to desire and choose by preference whatever will make him most like to Christ in His poverty and humiliations. And this, while it is the best possible disposition for making an Election, is also in a way the culminating point of spiritual perfection taught in the Exercises. For in truth there is no higher or more perfect disposition of soul than this third Mode of Humility, which constrains a man for love of Jesus, to desire to choose and embrace whatever will make him most like his Master, however difficult and repugnant to nature it may be. See Additional Note N, p. 246, and *De Imitatione*, II, xii.

*So it will be very profitable for him who desires* (96) *to obtain this third Mode of Humility to make the above-mentioned three colloquies of the Classes* (97), *imploring our Lord to be pleased to elect him to this third Mode of greater and more perfect humility, in order the better to imitate and serve Him, if it be for the equal or greater service and praise of His divine Majesty.*

(96) *Him who desires, etc.* Here, as so often, S. Ignatius insists on the necessity of desiring what we pray for. The threefold colloquy, to which he refers, will not be profitable to all,

but only to those who really desire to obtain this third Mode of Humility—viz. those who for love of Christ, and transported by the beauty of His high perfection, long to follow Him as closely as possible.

(97) For the reason why S. Ignatius refers us to the colloquies of the Three Classes rather than to those of the Two Standards, see Note 78, p. 115.

## [*THE ELECTION*]

### *Preamble to making the Election*

*In every good Election* (98), *so far as regards our part* (99), *the eye of our intention ought to be single, looking only to the end for which I am created, viz. for the praise of God our Lord, and the salvation of my soul. Therefore whatever I choose ought to be for this, that it may help me towards the end for which I am created: not ordering or drawing the end to the means, but the means to the end. As, for example, it happens that many first choose to marry, which is a means, and in the second place to serve God our Lord in the married state, which service of God is the end. In the same way there are others who first desire to possess benefices, and then to serve God in them. So that these persons do not go straight to God, but rather wish that God should come straight over to their inordinate affections, and consequently they make of the end a means, and of the means an end, so that what they ought to choose first they choose last. For first we ought to make it our object to desire to serve God, which is the end; and secondarily to accept the benefice, or to marry* (*if that should be more fitting for me*), *which is the means to the end. Nothing therefore ought to move me to take such means, or to deprive myself of them, except only the service and praise of God our Lord, and the eternal salvation of my soul.*

(98) In order to make a good Election the exercitant ought to be free from inordinate affections, and in that state of equilibrium or indifference to creatures described both in the Foundation and in this Prelude. He ought, in fact, to have attained to the second Mode of Humility, or still better to the third. The meditations on Two Standards and Three Classes, and also those on the Mysteries of our Lord's Life which are to be carried on during the time of the Election, will help him to attain these dispositions; and he must continue in these meditations until,

by the grace of God, and his own efforts and prayers, he arrives at the third, or at least at the second, Mode. Otherwise the whole matter of the Election must be relinquished, and the Exercises either continued, in the hope that they may by and by bring him to better dispositions, or presently brought to a close. See Directory xxiii. 3. The director as well as the retreatant ought to be in a state of neutrality, not wishing the person he is guiding to make one choice rather than another, but anxious only that the will of God may be done. Directory xxiv. 2. See also Annotation xv.

The matter of the Election may be (1) the choice of a state of life, or (2) any other matter that concerns our life and conduct, especially whatever will help us to live more perfectly in that state of life which we have already embraced. See Directory xxv; also Suarez, *De Rel.* IX, vii. 15, where he shows how the Exercises, including the Election, are suitable for all sorts and descriptions of persons, whether Religious or secular. 'Although,' he says, 'a Religious ought no longer to deliberate about a state of life, he may well deliberate as to how to live in his state most perfectly. . . . Secular persons also, even if they are going to continue in the world, have need of this help, in order that they may be prepared to meet the dangers amongst which they live. . . . Lastly, this remedy should be given even to great sinners.'

With regard to this whole subject it may be well to add here that there are many persons who have little or no opportunity of making an Election at all, and they have no reason, if only they know their good fortune, to envy those who have. For certainly theirs is the happier lot whose life and actions are so ordered by necessity or obedience, that they have no need to examine and inquire what they ought to do. It is for this reason that the poor are so much more easily sanctified and saved than the rich, servants than masters, inferiors than superiors, because, without mentioning other advantages, there is less danger of their mistaking what is the will of God for them, since it is made plain by the very necessity of their condition. When, however, a person has to make an Election, either in the choice of a state of life, or in any other matter, let him, in proportion to the importance of the matter, approach it carefully and with a generous mind and heart, so that he may bring forth much fruit to the greater glory of God, and his own advancement in perfection.

For further information the reader is referred to the Directory, Chapters xxii–xxxiv, where the whole subject of the Election is treated with great clearness and fulness.

(99) *Our part*, for God also has His part in every good Election, enlightening the mind and moving the will. See the third point of the first method of making an Election, p. 130.

### *Consideration*
### *for the purpose of taking knowledge of the matters about which an Election ought to be made; it contains four points and a note.*

*I. It is necessary that all matters about which we wish to make an Election should be indifferent or good in themselves, and such as are approved within our holy Mother the hierarchical Church, and not bad, nor repugnant to her.*

*II. There are some things which fall under an immutable Election, such as are the priesthood, matrimony, etc.; there are others which fall under a mutable Election, as, for instance, accepting or relinquishing benefices, accepting or renouncing temporal goods.*

*III. In an immutable Election when once it has been made, there is no more room for choosing, because it cannot be undone, as is the case with matrimony, the priesthood, etc. Only this is to be noticed, that if any one has not made his Election duly and in order, without inordinate affections, let him repent and take care to lead a good life in that which he has chosen. Such an Election, however, does not seem to be a divine vocation, since it was an ill-ordered and perverted Election. Many err in this respect, taking a perverted or bad Election for a divine vocation; whereas every divine vocation is always pure, clear, and without admixture of the flesh, or of any other inordinate affection.*

*IV. If any one has made an Election duly and in order, in matters which fall under a mutable Election, not having inclined to the flesh or to the world, he has no cause to make a fresh Election, but only to perfect himself in what he has chosen as much as he can.*

*It is to be observed, that if such a mutable Election has not been made sincerely and in due order, then it is expedient to make it duly, if one desires to bring forth notable fruits and such as shall be very pleasing to God our Lord.*

### *Three Times*
### *in each of which a sound and good Election may be made* (100).

*The first time is when God our Lord so moves and attracts the* *will, that, without doubting or being able to doubt, such a devout soul follows what has been pointed out to it; as S. Paul and S. Matthew did when they followed Christ our Lord.*

(100) These three times are fully and clearly explained in the Directory xxvi–xxxii.

They are called *times*, because the time for making a good Election is when the soul is in one or other of the conditions here described.

The first two times are the higher and more excellent, but the third is in some ways the safer and more reliable. In the first the soul is wholly or almost wholly passive, being clearly enlightened and powerfully drawn by God. In the second it is partly passive and partly active—passive in its experience of consolations or desolations, active in so far as it interprets these experiences, and applies to them the rules for the discernment of spirits. In the third it uses mainly its natural powers, though of course enlightened and directed by grace (Directory xxvi, xxvii).

The first time is, as the Directory points out, rare and extraordinary, and must neither be asked for nor expected from God. Nevertheless there are without doubt some vocations so marked and striking, both in their clearness and in the peace and satisfaction which accompany them, that we can no more doubt or hesitate about them than about the calling of S. Matthew or S. Paul.

For the first and second times, but especially for the latter, a knowledge of the rules for the discernment of spirits is necessary, especially rules iii–xi of the first set, and all the rules of the second (Directory xxvii).

If the Election is not made in the first or second time, there remains the third. In any case it will be safer to make use of one or other of the methods belonging to it, in order to check or to confirm the results arrived at in either of the former times; for we can hardly ever be quite sure that the spiritual movements experienced in them are purely and entirely from God. The most satisfactory Election is one that is made in the second time and confirmed in the third (Directory xxviii. 5–8).

*The second time is when much light* (101) *and knowledge is obtained by experience of consolations and desolations, and by experience of the discernment of various spirits.*

(101) *Much light, etc.* The exercitant should return again and again, both in his meditations and after them, to the Election he is about to make, and note carefully to which side he is uniformly inclined in times of consolation, and to which in times of desolation. He should note also whether the thought of the thing or the course he proposes to elect, brings him persistently consolation or desolation. One or two experiences of either are not sufficient. The *much light and knowledge* required to make a sound election can only be gained from many repeated experiences, pointing uniformly in the same direction. He should take counsel also with his director, who, if necessary, will explain to him the rules for the discernment of spirits.

*The third time is one of tranquillity, in which a man, considering first for what end he is born, viz. to praise God our Lord and to save his soul, and desiring this, chooses as the means to this end a certain kind or state of life within the bounds of the Church, in order that he may be helped by it in the service of his Lord, and the salvation of his soul.*

*I call it a time of tranquillity, when the soul is not agitated by divers spirits, and enjoys the use of its natural powers freely and quietly.*

*If an Election is not made in the first or second time, there follow two methods of making it according to this third time.*

### *The First Method of making a good and sound Election*

*The first point is to propose to myself the matter about which I wish to make an Election, as, for example, an office or benefice which is to be accepted or left, or any other thing* (102) *which falls under a mutable Election.*

(102) *Any other thing.* These words show that the rules for making a good Election are to be used not only when we have to choose a state of life, but in all sorts of other matters as well. They will be useful on many occasions to every one who is anxious to advance in the way of perfection, and especially to Superiors, both for their own guidance and for the government and direction of those under them.

*Secondly, it is necessary to keep before my eyes the end for which I am created, which is to praise God our Lord, and to save my soul; and at the same time to find myself indifferent* (103), *without any* *inordinate affection; so that I am not more inclined or disposed to take the thing proposed than to leave it, nor to leave it more than to take it; but that I find myself, as it were, exactly balanced, ready to follow that which I shall feel to be more for the glory and praise of God our Lord, and for the salvation of my soul.*

(103) Two things are specified in this point as prerequisite for making a good Election: (1) that I should *keep before my eyes the end for which I was created*, (2) that I should *find myself indifferent* to the means by which that end is to be attained. Note that S. Ignatius does not say here, as in the Foundation, *make* myself (*hacerme*) indifferent, but *find* myself (*hallarme*) indifferent. (Cf. the second Mode of Humility.) He requires that the exercitant, by means of the preceding Exercises, shall have so conquered himself and attained to such perfect indifference, not necessarily indifference of sensibility and feeling, but indifference of the will, that he is no longer biased by any inordinate affection.

*The third point is to beg of God our Lord that He may be pleased to move my will, and place in my soul* (104) *that which I ought to do in regard to the matter proposed, viz. that which may be more to His praise and glory* (105), *considering the matter well and faithfully with my understanding, and choosing in conformity with His most holy will and good pleasure.*

(104) *Move my will, and place in my soul.* Here we have the same twofold grace for which S. Ignatius so frequently bids us pray: (1) the enlightenment of the intellect, *place in my soul*, i.e. suggest to my mind (the Vulgate reads here, 'mentem instruere'; the Antiqua versio MS., 'suggerere animae meae'); and (2) the movement of the will. It is noteworthy, however, that in this place the usual order is reversed and the movement of the will stands first. The reason of this may be that for the purpose of making a good Election, God must first put into our hearts good desires, or we shall not be likely to use our intellects seriously and rightly in weighing matters which are often difficult and repugnant to nature.

If, however, we should experience no notable movement of the affections and will, then we must, after prayer, make our Election according to the best light which reason affords.

(105) *That which may be more to His praise and glory.* After we have made the meditations on the Kingdom of Christ, Two

Standards, and Three Classes, and considered also the three Modes or Degrees of Humility, we can have no doubt that our Election will be more to the praise and glory of God, in proportion as it is in accordance with the third Degree of Humility, with its generous love of our Lord and desire to imitate Him as closely as possible.

*The fourth point is to consider the matter, reckoning up the advantages and benefits which accrue to me if I hold the proposed office or benefice, solely with reference to the praise of our Lord God and the salvation of my soul* (106)*; and on the other hand to consider likewise the disadvantages and dangers which there are in holding it. And then, secondly, acting in the same manner, to look at the advantages and benefits in not holding it, and likewise, on the other hand, at the disadvantages and dangers in not holding it* (107).

(106) *Solely with reference to the praise, etc.*, i.e. we are not to take into consideration any advantages or disadvantages, etc., except those which may help or hinder us in the service and praise of God, and the salvation of our souls. All other considerations are beside the mark. That a thing or course of action is pleasing to nature, advantageous or disadvantageous from a merely worldly point of view, has nothing to do with this deliberation, and ought not to enter into it.

(107) The Directory xxxi. 3 advises that we should note down separately in writing the reasons on either side, in order that we may compare their collective weight, and also lay them before our director for his advice.

*The fifth point is, after I have considered and reasoned on every aspect of the matter proposed, to see to which side reason more inclines; and thus, according to the preponderating movement of reason, and not according to any sensual inclination, a decision ought to be made about the matter proposed.*

*The sixth point is that, after such an Election or decision has been made, he who has made it ought with great diligence to go to prayer in the presence of God our Lord, and to offer Him the said Election, to the end that His divine Majesty may be pleased to receive and confirm it* (108), *if it should be to His greater service and praise.*

(108) See Directory xxxii, xxxiii, xxvii. 6.

### *The Second Method*
### *of making a sound and good Election contains in itself four rules and one note.*

*The first is that the love which moves me and makes me choose the said thing, should descend from on high, from the love of God: in such a manner that he who chooses should first* (109) *feel in himself that the love which he has more or less for the thing which he chooses is solely for the sake of his Creator and Lord.*

(109) I.e. before making his Election.

*The second, to place before my eyes a man whom I have never seen or known* (110), *and, desiring his highest perfection, to consider what I would tell him to do and choose for the greater glory of God our Lord, and the greater perfection of his soul; and acting myself in a similar manner, to keep the rule which I lay down for another.*

(110) *Whom I have never seen or known*, so that my judgment may be entirely unbiased by human affection.

*The third, to consider, as if I were at the point of death, the form and measure* (111) *which I should then desire to have observed in the method of the present Election; and regulating myself according to that, let me make my decision on the whole matter.*

(111) *The form*, i.e. the manner or kind of life, whether the married state, or the priesthood, or Religion, etc.; the *measure*, i.e. of perfection in the state chosen.

*The fourth, considering attentively in what condition I shall find myself at the Day of Judgment, to think how I shall then wish to have decided in regard to the present matter; and the rule which I should then wish to have observed, I will observe now, that I may then find myself full of joy and gladness* (112).

(112) Sometimes it may be useful to consider each of these rules in the form of a meditation.

*Having observed all the above-mentioned rules in order to secure my salvation and eternal rest, I will make my Election and oblation to God our Lord, according to the sixth point of the first method of making an Election.*

### *Method of Amending and Reforming one's present life and state.*

*It is to be noted, with regard to those who hold office in the Church, or are settled in matrimony (whether rich in temporal goods, or not), that where they have no opportunity, or no very ready will* (113), *for making an Election in things which fall under mutable Election, it is very profitable, in place of making an Election, to give them a form and method of amending and reforming each his own life and state, viz. by setting before himself his creation, and directing his life and state to the glory and praise of God our Lord and the salvation of his soul. In order to arrive at and attain this end, he ought by means of the Exercises and methods of Election* (114), *as above explained, to consider and examine carefully how large a house and establishment he ought to keep up, how he ought to regulate and govern it, how he ought to instruct it by word and example; and likewise with regard to his means, what proportion he ought to take for his family and household, and how much for distribution among the poor and for other pious objects; not desiring nor seeking anything else except in all and through all the greater praise and glory of God our Lord. For let each reflect that he will make progress in all spiritual matters just so far as he shall have divested himself of his self-love, self-will, and self-interest* (115).

(113) Two cases seem to be mentioned here which make it necessary or advisable to give a retreatant this method of reforming his life, rather than the Election strictly so called. First, when the state of life is fixed as in marriage, or when a change of state would be so difficult as to amount to a moral impossibility, as might be the case with a bishop, or any one holding some important office in the Church; and second, when there is *no very ready will*, for without this a man will not be able to enter upon the difficult work of an Election in an important matter with any prospect of success. See also Directory xxxiv.

(114) *By means of the methods of Election.* How is this to be reconciled with what is said above, *in place of making an Election?* We must understand these last words to mean, *in place of making an Election of a state of life.* For as has been pointed out above (Note 102, p. 129) the methods of Election may be used to determine other questions besides this.

(115) Consider carefully this fundamental principle of true

spiritual life and solid virtue, especially those words *just so far as* (*tánto—cuanto*). We have met them before in the Foundation, where we were taught that we must make use of creatures or withdraw ourselves from them, *just so far as* (see pp. 26, 40) they help or hinder us in the prosecution of our end. Here, however, they have a more exacting application. They are a rule, not merely for our use of creatures, but for the discipline of ourselves in the mortification of self-love, self-will, and self-interest. It is just in proportion as we divest ourselves of these that we shall make real progress in spiritual life. Accordingly it is to this victory over ourselves that the whole course of the Exercises is directed as their proximate and immediate end. For if this fruit is obtained, the ultimate end, which is the glory of God and our salvation and perfection, will certainly follow; and that in proportion as the struggle and the victory over self has been more generous and more complete. Cf. *De Imit. Christi*, I, xxv. 3. 'One thing there is that draweth many back from spiritual progress, and the highest amendment of their lives: the fear of the difficulty, or the labour of the combat. But they especially exceed others in all virtue who make the greatest effort to overcome those things which are most grievous and contrary unto them. For there a man improveth most and obtaineth greatest grace where he most overcometh and mortifieth himself in spirit.'

*Self-love* may be regarded here as a generic term under which are comprised two specific forms of it: *self-will*, which is a form of pride, and must be overcome by humility and obedience; and *self-interest*, which is a form of sensuality to be overcome by mortification of the senses.

# *THIRD WEEK* (1)

(1) In the meditation on the Kingdom of Christ we saw our King and Captain calling us one by one to follow Him in the war He comes to wage against sin, the world, and the devil. Then in the meditation on the Two Standards, we saw the two leaders drawn up in battle array, unfurling each his own banner, and seeking to gather all men to it. In this Third Week the battle itself is set before us. For here we behold our King enduring all manner of labours, watchings, and sufferings. Here we see Him warring against the world, the flesh, and the devil, and making those *offerings of greater worth and moment*, which consist in bearing poverty, injuries, and reproaches. Here, too, we behold Him giving us a supreme example of the third Mode or Degree of Humility, not only accepting poverty, contempt, and suffering, but voluntarily choosing and embracing them, as the means of most perfectly glorifying His Father, overcoming the devil and the world, and procuring our salvation. See Directory xxxv.

## *THE FIRST CONTEMPLATION,*

*at midnight, is how Christ our Lord went from Bethany to Jerusalem, as far as the Last Supper, inclusively. It contains the preparatory prayer, three preludes, six points, and a colloquy.*

*The usual preparatory prayer.*

*The first prelude is to call to mind the history, which is here how Christ our Lord sent two disciples from Bethany to Jerusalem to prepare the Supper; and then Himself came there with the other disciples; and how, after having eaten the Paschal Lamb, and supped, He washed their feet, and gave His most Holy Body and Precious Blood to His disciples, and made them a discourse, after Judas had gone out to sell his Lord.*

*The second is the composition, seeing the place: here it will* *be to consider the road from Bethany to Jerusalem, whether broad, or narrow, or level, etc.; and likewise the place of the Supper, whether large, or small, whether of one style or of another.*

*The third is to ask for that which I desire. Here it will be heart-felt sorrow, and confusion of face* (2), *because for my sins our Lord goes to His Passion.*

(2) *Heart-felt sorrow, and confusion of face.* This is not unlike the fruit we were instructed to ask for in the First Week, viz. *shame and confusion of face* (first Exercise); and *great and intense sorrow, and tears for my sins* (second Exercise). But the motives which are to move us to sorrow are different in each case, in accordance with the different purposes of the two Weeks. In the First Week they are chiefly the foulness and malice of sin in itself, its terrible effects on the soul, and the punishments due to it. In this Third Week the chief motive is *heart-felt sorrow and compassion* because our Lord suffers *for my sins*, and for them so willingly *goes to His Passion*, which is something far higher and nobler.

*For my sins.* See Directory xxxv. 3. This most moving consideration is brought forward again in the sixth point, q.v.

Very touching, also, in their simplicity are these last words, *goes to His Passion.* On other occasions when His enemies sought His life, He passed through the midst of them, or hid Himself from them, and went His way (S. Luke iv. 30; S. John viii. 59; x. 39), for His hour was not yet come. But now it was their hour and the power of darkness (S. Luke xxii. 53), and Jesus of His own will *goes to His Passion.*

*The first point is to see the persons at the Supper, and reflecting on myself, to take care to derive some profit from them.*

*The second, to hear what they say, and in like manner to derive some profit from this.*

*The third, to behold what they are doing, and to derive some profit.*

*The fourth, to consider what Christ our Lord suffers in His humanity, or wills to suffer* (3), *according to the passage we are contemplating; and here to begin with much energy to excite myself to sorrow, grief, and tears; and in the same way to continue my efforts through the other points which follow.*

(3) *Or wills to suffer.* These words seem to be added in order to emphasise the voluntary character of our Lord's suffering. 'Oblatus est, quia ipse voluit' (Isa. liii. 7, Vulgate), and cf.

S. Luke xii. 50. 'I have a baptism to be baptized with; and how am I straitened till it be accomplished.'

*The fifth, to consider how the Divinity hides itself, that is to say, how He was able to destroy His enemies, and does not do so; and how He allows His most holy Humanity to suffer so cruelly.*

*The sixth, to consider how He suffers all these things for my sins etc.* (4), *and what I ought to do and to suffer for Him* (5).

*To finish with a colloquy to Christ our Lord, and at the end an* Our Father.

(4) *For my sins, etc.* By adding *etc.* S. Ignatius seems to mean that our Lord suffered not only for the expiation of our sins, but for other reasons as well, e.g. to manifest the greatness of His love, to give us an example of constancy in suffering, and an assurance of His sympathy and help, above all because of the new Life which is given to us through His Death.

(5) As the arrangement of the points in the first Exercise is intended by S. Ignatius to be followed in all the other contemplations of the Mysteries of the Passion, it may be well to say something here in explanation of them once for all.

The first three points, viz. the contemplation of the persons, the words, and the acts, are the same as those we have already become acquainted with in the Second Week, and nothing more need be said about them here.

In the fourth point, we may consider *what Christ our Lord suffers*, under those four heads mentioned in the Foundation, viz. *sickness, poverty, dishonour*, and *a short life*. Under the head of *sickness*, which in the strict sense it was not fitting that the Sacred Humanity should suffer (see S. Thomas, *Summa Theol.* 3ª Q. xiv. 4), we may think of all the pains of body, mind, and soul which He endured. Under *poverty*, we may recall the poverty and nakedness of the Cross, and think how our Lord was stripped and bereft of all things, even to His garments, His friends, His Blessed Mother, and at last of the light and joy of the felt presence of His Heavenly Father. Under *dishonour* we may consider all the humiliations, indignities, and reproaches which were heaped upon Him, in the successive steps of the Passion. Lastly, we may reflect how His life was cut *short* by an untimely death, and that the cruel and shameful death of the Cross.

In the fifth point, while we think of the hiding of His Divinity, and of the voluntary character of His sufferings and death (S.

John x. 17, 18), how He could have destroyed His enemies with a word (S. John xviii. 6), or called legions of angels to His side (S. Matt. xxvi. 53), or of His own will have come down from the Cross, and did not do so, we shall be reminded again and again of the third Mode of Humility, and moved to choose by preference poverty, humiliations, and sufferings, solely out of love for Him and the desire to imitate Him as closely as possible, even though we might avoid these things, not only without sin, but also without any diminution of the praise and glory of God. For Christ our Lord chose all these things voluntarily, not only when He humbled Himself to become incarnate, but all through His earthly life from Bethlehem to Calvary. 'Let this mind,' therefore, 'be in you, which was also in Christ Jesus: Who, being in the form of God, counted it not a thing to be grasped at to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross' (Phil. ii. 5–8).

In the sixth point, we should bring all this home to ourselves by dwelling on our own share in the Passion, considering how our Lord bore our personal and individual sins 'in His own Body on the tree' (1 Pet. ii. 24), and made there for them a full, perfect and sufficient sacrifice, while He thought of each one of us, and prayed for each with a special individual love. He 'loved me and gave Himself for me' (Gal. ii. 20).

Speaking of this overwhelming truth Fr. Gallwey (*Watches of the Passion*, Vol. i, p. 19) quotes a spiritual writer as saying that the day on which we begin to believe and realize that our Lord loved us personally and individually is a very blessed day in our calendar, a new birthday. And he goes on to point out how the Eucharist may help us to realize this truth, for it brings home to us how our Blessed Lord gives Himself and all the virtues of His Life, and Death, and Resurrection wholly to each one of us:

Sumit unus, sumunt mille
Quantum isti, tantum ille.

A thousand do not receive more than one. So in His Sacred Passion, it is all for *me*, to atone for *my* sins, to give *me* hope and courage and strength and new life, to waken *my* heart to love and thanksgiving, to open *my* eyes to the worth of a soul, to kindle in *me* a zeal for the salvation of others (cf. Directory xxxv. 3–10).

And then, with such thoughts in our minds, and affections in our hearts, we are to ask ourselves what we in turn ought, not only *to do*, but *to suffer* for Him. Here at last we reach the practical fruit to be drawn from all these contemplations of our Lord's Passion. All our sorrow, and compunction, and tears will be barren, unless they issue in the desire and resolution to do and to bear great and difficult things, out of grateful love for our Redeemer, Who has done and suffered so much for us.

At the same time we must be careful not to contemplate the sufferings of our Lord as if they belonged only to this lower world, which He visited in a state of humiliation. The Passion of Christ is not merely an historic memory awaking our compassion and our gratitude, and stimulating us to follow the example He has left us: it is a present centre of supernatural grace and power. 'The details of His sufferings as He quits the world contain the law of His glorification now that He is at the Right Hand of the Father, and consequently the law of our own sanctification by the gifts of grace which come to us as members of His glorified Body. We must take up the Cross not merely as preliminary to participating in the glory which shall follow, but as the very law and measure of our participation in that glory. We cannot have our share therein except in so far as we have acquired a vital conformity to the Passion by the experience of its holy demands, its sympathetic tenderness, its divine sanctity, its quickening power.' R. M. Benson, *The Final Passover*, Vol. iii, Preface, p. i. See also *De Imitatione*, II, xi, xii.

It is obvious that these last three points are to a certain extent involved in the earlier ones; and although for the sake of clearness and emphasis S. Ignatius has placed them after the others, yet they are not necessarily to be considered separately from them, but may accompany them and be mingled with them, as considerations which will greatly enrich our contemplation.

*It is to be observed, as has been above in part declared* (6), *that in the colloquies we ought to reason and make supplication according to the subject-matter* (7), *that is to say, according as I find myself in temptation or in consolation; or according as I desire to have one virtue or another; or according as I wish to dispose* *myself to the one side or the other; or to grieve or to rejoice at the thing which I contemplate; finally asking for what I more vehemently desire with regard to any particular matters. And in this manner may be made either a single colloquy to Christ our Lord; or, if the matter or my devotion move me, three colloquies, one to the Mother, another to the Son, and a third to the Father, in the same form as was laid down in the Second Week in the meditation on the Two Standards, together with the note which follows the Three Classes* (8).

(6) I.e. at the end of the first Exercise of the First Week (p. 58). The reason why S. Ignatius divides his instructions concerning colloquies, giving part in the First Week, and part here, is probably because he wished, in accordance with Annotation xi, to give in the First Week only so much as was necessary at that point of the Exercises.

(7) *According to the subject-matter*, not the subject-matter of the Mystery contemplated, but as the context shows, the dispositions and desires of the exercitant, *according as I find myself in temptation or consolation*: if in temptation, asking for patience to endure, and strength to overcome; if in consolation, praying for humility, and grace to be steadfast in time of desolation when it comes; or *according as I desire to have one virtue or another*, poverty for instance, or humility, or patience, or whatever else it may be that I am contemplating in our Lord in that portion of His Passion upon which I am meditating; or according *as I wish to dispose myself to the one side or the other*, i.e. to remain in what S. Ignatius calls the first state, in the observance of the commandments, or to embrace the second, following the evangelical counsels, if God should call me to such a state; or *according as I desire to grieve or to rejoice at the thing which I contemplate*, for as there is abundant matter for sorrow and compunction in the Passion, so also there is very much to awaken spiritual joy and thanksgiving, e.g. the courage and firmness of Christ our Lord; His victory over the world, the devil, and death; His reconciliation of the world to His Father; the atonement made for sins, and their forgiveness through the Precious Blood; and all the manifold fruits of the Passion from that day to this displayed in the Church and Sacraments, in all holy vocations and heroic lives and deaths of martyrs, saints, confessors, virgins, penitents, and the countless number who, having 'washed their robes and made them white in the

Blood of the Lamb,' stand 'before the Throne of God, and serve Him day and night in His Temple' (Rev. vii. 14, 15); or lastly, *asking for what I more vehemently desire with regard to any particular matters.* So full indeed is the Sacred Passion of holy teaching, and affections both of sorrow and joy and thanksgiving, that we may always find abundant matter in it for our prayer, in whatever state or condition we may be.

(8) See p. 114, and Note 76, ib.

## *THE SECOND CONTEMPLATION,*

*in the morning, will be on the Mysteries enacted from the Supper to the Garden, inclusively.*

*The usual preparatory prayer.*

*The first prelude is the history: and it will be here how Christ our Lord descended with His eleven disciples from Mount Sion, where He celebrated the Supper, for the Valley of Jehoshaphat, leaving eight of them in a part of the valley, and the other three in a part of the Garden; and placing Himself in prayer, poured forth sweat as it were drops of blood; and after He had three times prayed to the Father, and aroused His three disciples from sleep; and after His enemies had fallen down at the sound of His voice, and Judas had kissed Him, and S. Peter had cut off the ear of Malchus, and Christ had restored it to its place; being apprehended as a malefactor, they drag Him down the valley, and then up the slope to the house of Annas.*

*The second is to see the place: it will be here to consider the road from Mount Sion to the valley of Jehoshaphat, and likewise the Garden, whether broad or long, whether of this form or that.*

*The third is to ask for that which I desire. The special grace to ask for in the Passion is sorrow with Christ in His sorrow, a broken heart with Christ heart-broken, tears and interior suffering for the great suffering Christ endured for me* (9).

(9) Although in contemplating the Passion we behold our Lord as the perfect example of the third Mode or Degree of Humility, choosing for Himself a life of poverty, humiliation, and every kind of suffering, yet *the special grace* to be asked for is not, as we might have expected, courage and strength to take up the Cross and follow Him, but that we may be united with Him in a real sympathy with and experience of His sorrows and sufferings, i.e. compassion in the literal sense of the word.

This S. Ignatius considers to be the most fundamental affection, and the most efficacious for producing the desired end. See Note 9, p. 55; and Ferrusola, *Commentaria*, pp. 390–1.

### *Four Observations*

*I. In this second contemplation, after the preparatory prayer has been made, together with the three preludes already mentioned, the same form of proceeding will be kept in the points and colloquy as was observed in the first contemplation on the Supper; and about the hours of Mass and Vespers will be made two repetitions on the first and second contemplations; and afterwards, before supper, the senses will be applied to the two above-mentioned contemplations, always prefixing the preparatory prayer, and the three preludes, according to the subject-matter, in the same form as has been said and explained in the Second Week.*

*II. According as his age, disposition, and temperament make it advantageous to the exercitant, he will make each day the five Exercises, or fewer.*

*III. In this Third Week the second and sixth Additions will be changed in part. The second will be, immediately on awaking, to remind myself whither I am going, and for what purpose, and, reviewing briefly the contemplation which I wish to make, while rising and dressing I will strive, according to the Mystery* (10), *to grieve and sorrow for the great sorrow and suffering of Christ our Lord.*

(10) *According to the Mystery.* We are to excite sorrow in all the Mysteries of the Passion, but the special character of this sorrow will vary according to the variety of the sufferings which we contemplate in each Mystery. In one it may be the inward sorrow and desolation of His soul; in another the outward pains of His body; in yet another the shame and contempt which were heaped upon Him. In the last scene of the Crucifixion all these are present together, and in a supreme degree.

*The change in the sixth will be to endeavour not to admit joyful thoughts, even though good and holy, as, for instance, of the Resurrection and of Heaven; but rather to excite myself to sorrow, suffering, and a broken heart, calling frequently to mind the toils, weariness, and sorrows of Christ our Lord, which He endured from the moment He was born until the Mystery of the Passion on which I am now engaged.*

*IV. The particular examination on the Exercises and the present Additions will be made in the same way as in the preceding Week.*

## *THE SECOND DAY*

*At midnight the contemplation will be on the Mysteries enacted from the Garden to the house of Annas, inclusively; and in the morning, from the house of Annas to the house of Caiaphas, inclusively; and afterwards the two repetitions, and the application of the senses, according to what has been already said.*

## *THE THIRD DAY*

*At midnight, from the house of Caiaphas to Pilate, inclusively; and in the morning, from Pilate to Herod, inclusively; and then the repetitions and application of the senses, in the same form as has been already said.*

## *THE FOURTH DAY*

*At midnight, from Herod to Pilate, contemplating one half of the Mysteries at the said house of Pilate; and afterwards, in the morning Exercise, the remaining Mysteries in that house; and the repetitions and application of the senses, as has been said.*

## *THE FIFTH DAY*

*At midnight, from the house of Pilate till Christ was placed upon the Cross; and in the morning, from the time that He was lifted up upon the Cross till He expired; afterwards the two repetitions, and the application of the senses.*

## *THE SIXTH DAY*

*At midnight, from the taking down from the Cross to the sepulchre, exclusively; and in the morning, from the sepulchre, inclusively, to the house where our Lady was, after the burial of her Son* (11).

(11) The repetitions and application of the senses are not mentioned here as on the preceding days; but there is no doubt that they are intended to be made as usual.

## *THE SEVENTH DAY*

*A contemplation of the whole Passion at once in the midnight Exercise, and in that of the morning; and in place of the two* *repetitions, and the application of the senses, to consider as frequently as possible through the whole day how the most holy Body of Christ our Lord remained separated and apart from His Soul, and where and how it was buried; considering likewise the solitude of our Lady in such great sorrow and weariness; then, on the other hand, the solitude and grief of the disciples* (12).

(12) The directions S. Ignatius gives for this day show what great store he sets upon the contemplation of the Passion. He does not think it sufficient to go through the various Mysteries separately, but wishes that after we have done so we should contemplate them all together as one great whole, in order that they may be the more deeply imprinted on the mind and heart, and the resolutions made in them may be strengthened and confirmed.

And this is to be done twice, once at midnight, and again in the morning. Then throughout the rest of the day, in place of the usual repetitions and application of the senses, he bids us consider three things. First, the Sacred Body of our Lord separated from His Soul in death, and where and how it was buried. (For a beautiful example of such a meditation, see Isaac Williams, *The Passion*, pp. 415-441, ed. 1889.) Secondly, the solitude of our Lady in the house of S. John. Thirdly, the solitude of the disciples, and especially, though S. Ignatius does not mention this, of S. Peter in his penitence and desolation of heart.

*It is to be observed that he who wishes to spend more time on the Passion, must take in each contemplation fewer Mysteries; thus, in the first contemplation taking only the Supper; in the second, the washing of the feet; in the third, the giving them the Blessed Sacrament; in the fourth, the discourse Christ made to them; and so on for the other contemplations and Mysteries.*

*In like manner, after finishing the Passion, let him take during one whole day the half of all the Passion, and on the second day the other half, and on the third day the whole Passion.*

*On the other hand, he who desires to spend a shorter time on the Passion, let him take at midnight the Supper; in the morning the Garden, about the hour of Mass the house of Annas, at Vesper time the house of Caiaphas, and in place of the hour before supper* (13) *the house of Pilate; so that, omitting repetitions, and the application of the senses* (14), *he will make each day five distinct Exercises, and in each Exercise contemplate a distinct Mystery* *of Christ our Lord. After having in this way finished all the Passion, he can on another day contemplate the whole of it together in one Exercise or in several, according as it shall appear to him that he will gain the more profit.*

(13) I.e. instead of the usual application of the senses.

(14) *Omitting repetitions, etc.* The usual repetitions and application of the senses are of less importance in this Third Week, because the Mysteries of the Passion are of such a character that, without much intellectual consideration, they easily move the affections and the will.

## *RULES*
### *for ordering oneself for the future in the matter of food* (15).

(15) These Rules are as useful for the first two Weeks of the Exercises, and indeed for our whole life, as for the Third Week. They are not, however, to be enjoined upon all in the same manner, but adapted with discretion to the character and circumstances of each. See Directory xxxv. 12, 13. It may be that the thought of placing them here was suggested to the mind of S. Ignatius by the first contemplation of this Week, which is on the last Supper. (See below, Rule V.)

*I. The first rule is that there is less need to abstain from bread, because it is not a food in regard to which the appetite is wont to be so inordinate or the temptation importunate as with other kinds of food.*

*II. The second, with regard to drink, abstinence seems more suitable than with regard to eating bread. Therefore each should consider well what is good for him, that he may allow himself to take it, and what is harmful, that he may reject it.*

*III. The third, with regard to meats* (16) *greater and more entire abstinence must be observed, because here the appetite is more ready to exceed and to seek that which delights it. And thus abstinence in food, in order to avoid excess, may be observed in two ways: the one, by accustoming oneself to eat coarse foods; the other, if one does take delicacies, taking them in small quantity.*

(16) The word *manjares* means simply foods, but as used here in opposition to bread it evidently means meat or fish, etc., eaten along with bread, like the Latin 'obsonia.'

*IV. The fourth, provided health is not injured, the more each can retrench from a sufficient diet, the sooner will he arrive at the mean which he ought to observe in eating and drinking, and that for two reasons: first, because by thus helping and disposing himself he will more often and more abundantly experience interior lights, consolations, and divine inspirations, which will show him the fitting mean; secondly, because if the person sees that such a degree of abstinence does not leave him sufficient strength of body or spirit for the Spiritual Exercises, he will easily come to judge what is more suitable for sustaining the body.*

*V. The fifth, while taking his food let him do so as if he saw Christ our Lord eating with His disciples, and consider how He drinks, and looks* (17), *and speaks; and let him endeavour to imitate Him, in such sort that the mind may principally be occupied with the consideration of Christ our Lord, and less with the sustenance of the body, in order that thus he may adopt a better order and rule with regard to the manner in which he ought to behave and govern himself.*

(17) *And looks*, i.e. uses His eyes. Perhaps S. Ignatius was thinking of the influence of wine in making us unguarded in look and speech.

*VI. The sixth, at another time, while eating, he may take another consideration, reflecting upon the life of the saints, or some pious contemplation, or on some spiritual business he has to do; because, having his attention fixed on such matters, he will take less sensible pleasure in his bodily food.*

*VII. The seventh, above all, let him take care that his whole mind be not intent upon what he is eating, and that in eating he is not carried away by his appetite into eating hurriedly, but let him be master of himself both in his manner of eating and in the quantity he takes.*

*VIII. The eighth, in order to overcome excess, it is very useful, after dinner or after supper, or at some other time when one does not feel any desire to eat, to determine with oneself the amount to be taken at the next dinner or supper; and thus in like manner to determine each day the amount which it is fitting to eat, and not, by yielding to appetite or temptation, to exceed it; but rather, the better to overcome all inordinate appetite and temptation of the enemy, if he be tempted to eat more, let him eat less* (18).

(18) This will be found a most wise and useful rule for the regulation of every kind of inordinate affection: (1) in time of freedom from temptation to consider the occasions from which it may arise, and provide against them; (2) to determine beforehand what we ought to do when the temptation comes; (3) if the temptation should prove especially sharp and insistent, to go even farther in our resistance to it than we had determined. This will be, *not merely to resist the enemy, but even to overthrow him* (Annotation xiii). Or as we saw in the meditation on the Kingdom of Christ, to act against (*hacer contra*) our sensuality, i.e. not merely to resist it, but to make war upon it, and press the attack home.

# *FOURTH WEEK* (I)

(1) The purpose of the Fourth Week, which belongs to the unitive way, is to lead us to rejoice at the great joy and glory of our Lord in His risen and glorified life, to assure us of the final victory of good, and to strengthen our hope of one day entering into His joy, in the full participation of His glorious Kingdom (Directory xxxvi. 1). At the same time we should confirm ourselves in whatever resolutions we have made, and especially in the third Mode of Humility, by the consideration that as all this joy and glory is the reward of our Lord's suffering and humiliation, so will it be with us if we suffer along with Him (Rom. viii. 17).

## *THE FIRST CONTEMPLATION*

### *How Christ our Lord appeared to our Lady.*

*The usual preparatory prayer.*

*The first prelude is the history, which is here how after Christ had expired on the Cross, and His Body remained separated from His Soul, yet always united to the Divinity, His Blessed Soul, likewise united to the Divinity, descended into hell; whence releasing the souls of the righteous, and coming to the sepulchre, and rising again, He appeared in Body and Soul to His Blessed Mother* (2).

(2) This is not mentioned in Holy Scripture: perhaps because Blessed Mary was not one of those officially chosen and 'ordained to be witnesses of the Resurrection' (Acts i. 22; x. 41). But as S. Ignatius remarks (Mysteries of our Lord's Life, p. 179), it is reasonable to suppose that our Lord's first appearance would have been to His Blessed Mother. Compare Keble, *Lyra Innocentium*, Easter Day:

> And even as from His manger-bed He gave her His first smile,
> So now, while seraphs wait, He talks apart with her awhile.

If, however, on account of the silence of the Evangelists, it should seem to any one less profitable to meditate upon, he will still find in this prelude abundance of matter for several contemplations, e.g. (1) the state of our Lord's Body and Soul while separated in death; (2) the descent of His Soul into hell, and His blessed work there, announcing His victory to the souls in prison; (3) His triumph over Satan in his own realm, and the deliverance of the souls of the faithful; (4) the return of His Soul to His Body in the sepulchre, and His rising again on the third day. The second prelude must of course be adapted to the particular aspect of the Mystery which we select for our contemplation.

*The second is the composition, seeing the place: which will be here to see the arrangement of the holy sepulchre, and the place or house of our Lady, beholding the parts of it in particular, and likewise her chamber, oratory, etc.*

*The third is to ask for that which I desire: it will be here to ask for grace to feel intense joy and gladness for the great glory and joy of Christ our Lord* (3).

(3) The grace for which we are to ask is very noteworthy. It is that we may *feel intense joy and gladness for the great glory and joy of Christ our Lord.* We are to think first of Him, and His joy and glory. Thus the cause of our joy is to be our love for Him, without thinking for the moment of ourselves. At the same time the contemplation of His joy and glory in all these Mysteries of His risen life, while it inflames our love for Him, cannot but fill us with joy and hope for ourselves; for the glory and the joy which we see in Him, our Head, will one day be manifested in all His faithful members, and even now we know it is within us in a hidden mystery (cf. Col. i. 27, 'Christ in you, the hope of glory'). Thus the pure love of our Lord, and our joy in His glory, which is the special fruit we are to seek in this last Week of the Exercises, will not be a barren sentiment. Nothing, on the contrary, will be more powerful to strengthen and encourage us in the resolutions we have made to follow Him in the way of the holy Cross. In Him we see where that way leads, and in what it issues; and so we shall be helped to rejoice in all the labours and the sufferings of this present life. And if God should allow aridity and desolation to come upon us during the Exercises of this Week, as He sometimes allows them to come upon the holiest souls at the time of

the greatest festivals, that need not hinder the solid fruit of these contemplations. For as the glory and the joy of the risen Christ are independent of the vicissitudes of this lower world, so our joy on His account and in Him is a joy which the world does not give and cannot destroy, a pure spiritual joy, which in spite of the trials and storms which beset the lower sensitive nature, remains undisturbed in those high regions of the soul and spirit, where the will may always unite itself with God.

*Let the first, second, and third points be the same* (4) *that we have had in the Supper of Christ our Lord.*

(4) Viz. the persons, the words, and the actions.

*The fourth is to consider how the Divinity, which seemed to hide itself in the Passion, now appears and shows itself so miraculously in the most holy Resurrection, by its true and most holy effects.*

*The fifth is to regard the office of comforting which Christ our Lord exercises, comparing it to the way in which friends are wont to comfort one another.*

*To end with one or more colloquies according to the subject-matter, and an* Our Father (5).

(5) The method to be followed in these contemplations is the same as that laid down for the Third Week, except that in place of the last three points there given two others are to be substituted. In other words, we are in each Mystery to consider the persons, the words, and the actions, adding to, or rather mingling with, these points (Note 5, *ad fin.* p. 139) two special considerations, viz. how the Divinity, which during the Passion restrained its action and concealed itself in order that our Lord might suffer the more, now displays itself by real and miraculous effects; and secondly, how our Lord discharges the office of a true Comforter, consoling, teaching, and encouraging His disciples.

In the first of these two special points we contemplate the glory and joy of Christ, in which we also hope one day to participate. So our thoughts are carried back to those words in the meditation on the Kingdom of Christ, in which our Lord promises that those who have followed Him in His labours and sufferings here shall follow Him in glory hereafter. The glory shall be proportioned to the suffering, in us no less than in Him.

We may develop this thought by considering the four qualities of our Lord's glorified Body, and how they answer to those four heads which S. Ignatius enumerates in the Foundation, where he speaks of the indifference we ought to have to all earthly circumstances and vicissitudes. For in place of a short life, with all its troubles and trials both of body and soul, we behold our Lord's risen Body endued with immortality, and raised above all possible suffering of weariness or pain, so subtle also and agile that nothing can hinder or obstruct it; while poverty and dishonour, which were His lot on earth, are replaced now by a radiance and glory above the brightness of the sun.

Or we may think of the eight Beatitudes, and how they find their complete fulfilment in the resurrection life beyond the grave.

If we consider these and such-like points in each of the Mysteries of this Week, our contemplations will be much enriched and varied; and we shall find great delight in contrasting each of these joys and glories in turn with the labours and sufferings which Christ our Lord bore for us, and now calls us in various ways and degrees to share.

Here again, as in all the Mysteries, we must not forget our present union with Christ in His risen life. He rose from the dead as the Firstborn and Head of the redeemed race. The glory which personally belongs to Him, His members share. Baptized into His death we are made partakers of His risen life; and by feeding upon His Body and Blood in Holy Communion we have this life constantly renewed and developed within us. Thus His risen and glorified Body is a real centre of power for the transformation of our lives. The Spirit of God dwelling in Him operates through Him upon all the members of His Body, distributing to them their several offices and gifts according to His will, and binding all together in a unity of life which is none other than the life of Jesus at the Right Hand of the Father.

Other contemplations for this Week are to be taken from the Mysteries of our Lord's Life, below, pp. 179–83.

## *Four Observations*

*I. In the following contemplations let all the Mysteries of the Resurrection until the Ascension, inclusively, be gone through in the manner which follows below, observing in other respects through the whole Week of the Resurrection the same form and method as* *was observed throughout the Week of the Passion; so that by this first contemplation of the Resurrection the exercitant may direct himself with regard to the preludes according to the subject-matter; and with regard to the five points, let them be the same; and let the Additions which are placed below be the same; and thus in all the rest he can direct himself according to the manner of the Week of the Passion, as in repetitions, applications of the senses, abbreviating or expanding the Mysteries* (6).

(6) I.e. in making use of fewer or more of them. See the instructions given for the seventh day of the Third Week, p. 144.

*II. Generally speaking it is more fitting in this Fourth Week than in the other three to make four Exercises, and not five: the first immediately on rising in the morning; the second at the hour of Mass, or before dinner, in place of the first repetition; the third at the hour of Vespers, in place of the second repetition; the fourth before supper, applying the five senses to the three Exercises of the same day, noting and dwelling upon the principal parts, and those in which one has felt greater spiritual movements and relish* (7).

(7) Wherever in the preceding Weeks S. Ignatius speaks of repetitions, he refers us back to what he has said about them in the third Exercise of the First Week, viz. that we are to note and dwell on the points in which we have experienced *greater consolation or desolation.* Here, however, he makes no mention of desolation, but simply bids us dwell on the principal parts *in which one has felt greater spiritual movements and relish.* What is the reason of this difference? Most likely it is because the proper fruit of this Week is that pure spiritual joy, which may be experienced in the superior part of the soul even when the lower sensitive nature is a prey to desolation or temptation; or possibly because he considers that desolation will rarely be experienced in these contemplations of our Lord's risen life by those who have duly made the Exercises of the three preceding Weeks.

*III. Although in all the contemplations a fixed number of points is given, for example three or five, etc., the person who contemplates can take more or fewer points according as he shall find it better. For this purpose it is very useful, before entering upon the contemplation, to foresee and determine the number of points which he ought to take* (8).

(8) The points referred to here are those into which the matter of the contemplation is divided, not the persons, words, actions, etc. In determining the number of these points we are likely to need, and the principal fruit to be sought from them, consists the preparation of our meditation, whether in retreat or at other times.

*IV. In this Fourth Week, among the ten Additions, the second, sixth, seventh, and tenth are to be changed.*

*The second will be, immediately I am awake to set before me the contemplation which I am about to make, desiring to feel joy and gladness at the great joy and gladness of Christ our Lord.*

*The sixth, to bring before the memory and think of things that cause pleasure, cheerfulness, and spiritual joy, as, for example, the glory of heaven.*

*The seventh, to make use of light, or of seasonable enjoyments, as, for instance, in summer of refreshing coolness, and in winter of the warmth of the sun or fire, in so far* (9) *as the soul thinks or conjectures that these things can help it to rejoice in its Creator and Redeemer.*

(9) *In so far* (*en cuanto*). The great rule laid down in the Foundation holds here as everywhere else. We must use these relaxations only as means for attaining the end, and only so far as they help towards it, no farther. Now the end proposed in this Fourth Week is that we may rejoice in God our Creator and Redeemer, and be established in fervour and spiritual joy. Therefore there must be no giving way to self-indulgence, nor slackening in fervour as the retreat draws to a close. To yield to any such temptation would be to endanger all the fruit gained from the movements of grace and our own efforts during the preceding days. And even if there should be some natural weariness, and an absence of sensible joy, we may still rejoice in the spirit and be really fervent; for true fervour is not in the feelings, but in the will.

*The tenth, instead of penance, to attend to temperance and moderation in all things, unless it be at times when fasting or abstinence are prescribed by the Church, for these ought always to be observed, unless there be some just impediment.*

## *CONTEMPLATION FOR OBTAINING LOVE* (1)

*In the first place two things should be noted:*

*The first is that love ought to manifest itself in deeds rather than in words.*

*The second, that love consists in mutual interchange on either side, that is to say in the lover giving and communicating to the beloved* (2) *that which he has, or of that which he has or is able to give, and so in turn in the beloved making return to the lover; so that if the one have knowledge, honours, riches, he should give to him who has not, and the other in turn should do the same.*

(1) The Contemplation for obtaining love and the three methods of prayer which follow are to be regarded, according to the Autograph, as falling outside the four Weeks of the Exercises. For after the twenty Annotations we find the pages in the Autograph headed continuously, First Week, Second Week, Third Week, Fourth Week, till we come to this Contemplation, when these headings cease, and are not again resumed.

The usual practice, however, of giving this Contemplation at the close of the Fourth Week is certainly to be commended and retained; there is no other place where it could come in so fitly. For the practice of the love of God which is here set before us needs to be prepared for and led up to by the whole course of the Exercises, in which the soul is first purged from sin, and then led on, through love of Jesus and a desire of imitating Him as perfectly as possible, to that entire mortification of the passions and surrender of the will which is the only way to attain those higher forms of love and union of which this Contemplation treats.

(2) *The lover giving and communicating to the beloved.* S. Ignatius has expressed himself in such a way that his words may be understood either of the love of God for man or of the love of man for God. If we take them in the former sense then the words *or is able to give*, are rightly added; for God, being

infinite, can only give and communicate of His infinite fulness in the measure in which a finite creature like man is able to receive. If in the latter, then they will mean that the man who loves God will give Him what he has, or at least what he can, little or nothing though it be in comparison with what God has given him. Thus it is an expression of humility and goodwill.

*The usual preparatory prayer.*

*The first prelude is a composition of place, which is here to see how I stand before God our Lord, and before the angels, and the saints interceding for me.*

*The second, to ask for that which I desire. It will be here to ask for an interior knowledge of the great benefits I have received, so that, acknowledging them to the full, I may be able in all things to love and serve His divine Majesty.*

*The first point* (3) *is to call to mind the benefits received, of creation, redemption, and particular gifts, pondering with great affection how much God our Lord has done for me, and how much He has given me of that which He has; and consequently, how much the same Lord desires to give me Himself in so far as He can, according to His divine ordinance* (4)*; and then to reflect upon myself, considering what I, on my part, with great reason and justice, ought to offer and give to His divine Majesty, that is to say, all my possessions, and myself with them, as one who makes an offering with great affection, saying:*

*Take, O Lord, and receive* (5) *all my liberty* (6), *my memory, my understanding, and all my will, all I have and possess. Thou hast given all this to me; to Thee, O Lord, I restore it: all is Thine, dispose of it entirely according to Thy will. Give me Thy love and Thy grace, for this is enough for me.*

(3) This and the three following points seem, at first sight, not very clearly distinguished from one another, especially in the case of the second and third; but there are real differences between them.

In the first point we contemplate in general the benefits bestowed upon us by God, considering how much He has given us and done for us, and inferring from that how much He desires to give Himself to us in the fullest measure we are capable of receiving. And in order that we may be able to receive the more, we make the entire oblation of ourselves to Him, all that we are and have, acknowledging that all comes from Him, and restoring all again to Him.

In the second we contemplate the immanence of God in all creatures and in ourselves, giving to each, according to their several natures, being, life, sensation, and understanding.

In the third, while still contemplating His immanence, we consider also how He acts and works in and through all things for our good. Thus we are taught to look through all secondary causes to God the First Cause and ever-present Worker in and through them all.

In the fourth point we again think of God as transcendent, from Whom 'every good and perfect gift' comes down, as rays of light and heat come down from the sun, or as streams flow from the fountain. Thus we mount up from the thought of all His gifts and benefits bestowed upon us to the Giver Himself, loving and praising Him for His own infinite perfections. And this is the highest exercise of most pure and perfect love, for which the preceding points have prepared the way.

It is obvious that this Exercise, like those of the First Week, contains sufficient matter for several contemplations or meditations.

(4) *According to His divine ordinance*, i.e. the ordinance of His Providence, which requires our co-operation in order that He may be able to communicate Himself to us.

(5) *Take and receive.* (*Tomad y recibid. Sume et suscipe.*) These words are not synonymous. To *receive* implies that something is offered by another, to *take* does not carry with it any such implication. A thing may be taken without any offer to surrender it having been made.

The words therefore are more than an act of oblation, by which we offer all that we have and are to God, and beg Him to receive it. They are an heroic act of resignation, by which, if God should *take away* from us all that seems most necessary to our happiness and well-being, health, wealth, success, reputation, liberty, spiritual consolation and joy, even our very faculties themselves, and should leave us to spend long years in helplessness and suffering, whether of body, mind, or estate, we, for our part, freely concur and offer all to Him.

*Take*, O Lord, as Thou wilt, and what Thou wilt, and when Thou wilt; and yet *receive*, for I would freely give whatever Thou dost take. In doing so I only yield Thee what is Thine by a twofold title, because all that I have and am comes from Thee, and is Thine; and yet Thou dost permit me to make an offering of it, and to ask Thee to receive it as if it were mine own. Thus, O Lord, would I resign myself and all to Thee. Thus would I bless and praise Thee whether Thou givest or takest away. 'The Lord gave and the Lord hath taken away; blessed be the Name of the Lord.'

Such is the full extent and meaning of this act of oblation and resignation, the greatest surely and the most heroic that can be conceived. It is only if we understand the words in this way that they fully correspond with that entire gift and surrender of ourselves to God which is to be the fruit of this contemplation.

The words, however, in which it is expressed are not to be understood as a petition that God would take away from us all those good gifts mentioned above, health, wealth, and the rest, least of all our faculties of memory, understanding, and will. These last are necessary for our service of God, and therefore we cannot renounce them without renouncing, as it would seem, the most important of our duties. Yet, since it often happens that men find themselves reduced by sickness or old age, or by some strange visitation of God, as has been the case with some of His greatest servants, to spend years in the deprivation of their faculties, who can doubt that it will sometimes be good to make this great act of resignation and love, resigning ourselves for love of Him to be deprived of their use, and to whatever else may come upon us by His holy will, asking only that the reality and substance of our union with Him may remain. *Give me Thy love, and Thy grace, for these are enough for me.*

(6) *Liberty.* This does not mean the freedom of our will, which is mentioned just below, *my whole will*; but rather the liberty which consists in freedom from external hindrances, such as loss of health, means, reputation, the opposing wills of others, captivity, etc. In offering God our liberty we are offering ourselves to suffer all these and other deprivations and hindrances, if it should be His will.

*The second point is to consider how God dwells in the creatures; in the elements, giving them being; in the plants, giving them growth; in the animals, giving them sensation; in men, giving them understanding; and so in me, giving me being, life, sensation, and causing me to understand; likewise making of me a temple, seeing that I am created in the likeness and image of His* *divine Majesty; and then to reflect on myself, in the same way as has been said in the first point, or in any other way that I may feel to be better* (7). *And the same course shall be followed in each of the following points.*

(7) *Or in any other way that I may feel to be better.* S. Ignatius leaves us perfectly free to reflect on this second point *in the same way* as he has already indicated in the first point, or *in any other way* that seems better.

We might, for instance, think of ourselves as always under the eye of God, always in His presence: 'I have set God always before me: He is on my right hand, therefore I shall not fall' (Ps. xvi. 9); or we might seek by faith to behold God in everything, 'seeing Him Who is invisible' (Heb. xi. 27); or to 'walk before' Him continually like Enoch or Abraham (Gen. v. 24; xvii. 1); or to order all our thoughts, words, and actions in the most perfect way possible, remembering that God is present and beholding them; or to realize that we are the temples of God, Who dwelleth in us, and that we must glorify Him in our bodies which are His (1 Cor. vi. 20). All these would be ways of reflecting on this point.

And if we should go on to think of our Lord's real Presence in the Sacrament of the Altar, and in ourselves by Holy Communion, we should find a fresh source of holy thoughts and affections opened out to us.

*The third is to consider how God works and labours on my behalf in all created things on the face of the earth, i.e.* habet se ad modum laborantis (*acts as one who labours*), *as in the heavens, elements, plants, fruits, flocks, etc., giving them being, preserving them, giving them growth and sensation, etc.; then to reflect on myself* (8).

(8) In this third point we contemplate God working in and through all created things for our good, and the affection answering to this consideration would be that we in turn should resolve to labour and work for God, lest our love should be in words or in feeling only, and not in deeds. The same consideration of *God labouring and working on our behalf in all created things*, may also help us by the exercise of faith to receive as from His hands everything, whether bitter or sweet, and to count all that He sends us, or permits to come upon us, as a gift bestowed upon us in perfect love, and for our good, sure that 'all things,'

good and ill, pleasure and pain, joy and sorrow, prosperity and adversity, 'work together for good to them that love God' (Rom. viii. 28); and thus to learn to praise Him and give Him thanks, in everything and for everything.

*The fourth point is to contemplate how all good things and gifts descend from above, as, for example, my limited power comes from the Supreme and Infinite Power on high; and in the same way justice, goodness, pity, mercy, etc., just as the rays descend from the sun, and the waters from the fountain. Then to end by reflecting on myself, as has been said above* (9).

*To finish with a colloquy and an* Our Father.

(9) We cannot end our exposition of this contemplation better than by referring the exercitant to what is said at the end of the note upon its title (Note 1, p. 154), where it is pointed out that the necessary condition of attaining to these higher forms of love and union is the perfect mortification of our passions, and the entire surrender of our wills. And therefore it will be well to call to mind once more those words with which S. Ignatius closes the Second Week, and which are in truth a kind of epitome of the Exercises: *Let each reflect that he will make progress in all spiritual matters* (the end and goal of which is the perfect love of God) *just so far as he shall have divested himself of his self-love, self-will, and self-interest.*

## *THREE METHODS OF PRAYER*

### *FIRST METHOD*

*The first method of prayer is on the ten commandments, the seven deadly sins, the three powers of the soul, and the five senses of the body. This method of praying is to give a form, method, and some Exercises, whereby the soul may prepare itself, and may make progress in them, and in order that its prayer may be acceptable, rather than to give any form and method of prayer [properly so called* (1)].

(1) *Prayer properly so called*, i.e. meditation or contemplation. (Cf. the use of the word *oraison* by French spiritual writers.) This first method of prayer is not exactly either of these. It is mainly an exercise of self-examination, though partaking also somewhat of the nature of a meditation, in that it begins with a preparatory prayer for grace, after which follows the considera-

tion of one or more of the commandments, and of how we have kept them or failed to keep them, and at the end a colloquy.

*To give a form, method, and some Exercises—a form,* i.e. a special form distinguishing the Exercise from simple self-examination on the one hand, and from meditation on the other, though it partakes of the nature of both; *method,* i.e. an order of procedure, consisting of a preparatory prayer, consideration, and a colloquy; *some Exercises,* i.e. those which follow on (1) the ten commandments, (2) the capital sins, (3) the powers of the soul, (4) the senses of the body.

Then S. Ignatius notes the purpose of this Exercise, viz. that the soul, by coming to a more accurate knowledge of its sins, and conceiving for them a deeper sorrow, and a more serious purpose of amendment, *may prepare itself,* i.e. for confession or for making the Exercises, *and may make progress in them, and that its prayer may be acceptable to God,* as coming from a truly contrite and humble heart.

In the eighteenth Annotation S. Ignatius counts this among those lighter Exercises which may be given to *illiterate persons,* and *to those who desire only to be instructed and helped to arrive at a certain degree of contentment of soul.* It may also be given, during the First Week, to those who are going to make the Exercises more fully, as a help to entering more thoroughly into the meditations on sin, and making a better confession. But in this case it should be directed only to those sins which the exercitant is likely to have committed or be tempted to commit.

*First, let something equivalent to the second Addition* (2) *of the Second Week be done, that is to say, before entering on prayer, let the mind repose a little, either sitting or walking, as shall seem best, considering meanwhile whither I am going, and for what purpose. And this same Addition will be made at the beginning of all the methods of prayer.*

(2) See Observation V., p. 96. This Addition may be observed with great advantage before every exercise of prayer, whether vocal or mental, and not least before reciting the Divine Office.

*Then a preparatory prayer, such as to ask for the grace of God our Lord that I may be able to know in what I have failed with regard to the ten commandments; and likewise to ask for grace and help to amend myself in future, begging for a perfect under-*

*standing of them in order to observe them better, and for the greater glory and praise of His divine Majesty.*

### *First, on the Ten Commandments*

*For the first method of prayer it is suitable to consider and to think over the first commandment, how I have kept it, and in what I have been deficient, stopping as a rule in this consideration for the space in which one may recite three times the* Our Father *and three times the* Hail Mary ; *and if in this time I discover faults of mine, I will ask pardon and forgiveness of them, and say an* Our Father. *And let this be done in the same way in each one of all the ten commandments.*

*It is to be observed that when a man comes to consider a commandment against which he finds he is not wont to sin, it is not necessary to dwell upon it so long ; but according as he finds that he more or less offends in any commandment, so he ought to stop a greater or less time in its consideration and examination. And let the same be observed with regard to the deadly sins.*

*After having gone through in this way all the commandments, accusing myself in regard to them, and asking for grace and help to amend myself in future, I will end with a colloquy to God our Lord, according to the subject-matter* (3).

(3) *According to the subject-matter*, i.e. according to the result of my examination and the state of my soul ; giving thanks where, through the mercy of God, I have been preserved from any violation of the commandments, making acts of contrition for my sins against them, and asking for grace to keep them for the future, especially in those points where I am in most danger of failing.

### *Secondly, on Deadly Sins*

*With regard to the seven deadly sins* (4), *after the Addition, let the preparatory prayer be made in the manner already mentioned, the only change being that the matter here is concerned with sins which are to be avoided, whereas before it was concerning commandments which are to be kept ; and in like manner let the order and rule already laid down be observed, and the colloquy.*

(4) Pride, Avarice, Lust, Envy, Gluttony, Anger, Sloth. These are more correctly called the seven capital sins ; for of course not every sin that comes under each of these heads is a deadly sin. That depends upon the gravity of the matter,

and the degree of knowledge and wilfulness with which it is committed. For the definitions of these sins and their 'daughters,' or the chief branches of sin that spring from them, and also for appropriate remedies against them, consult the ordinary manuals of moral theology.

*In order the better to know the faults committed in the matter of the deadly sins, let their contraries be considered; and the better to avoid these sins, let the person resolve and endeavour by means of holy Exercises to acquire and retain the seven virtues* (5) *contrary to them.*

(5) The seven contrary virtues are Humility, Liberality, Chastity, Brotherly Love, Temperance, Patience, Diligence.

### *Thirdly, on the Powers of the Soul*

*With regard to the three powers of the soul* (6), *let the same order and rule be observed as in the commandments, making the Addition, preparatory prayer, and colloquy.*

(6) Memory, understanding, and will.

### *Fourthly, on the five Senses of the Body*

*With regard to the five senses of the body, the same order will be observed, the subject-matter only being changed.*

*Let him who wishes to imitate Christ our Lord in the use of his senses, recommend himself in the preparatory prayer to His divine Majesty; and after the consideration of each sense let him say a* Hail Mary, *or an* Our Father.

*And let him who wishes to imitate our Lady in the use of his senses, commend himself in the preparatory prayer to her, that she may obtain this grace for him from her Son and Lord, and after the consideration of each sense let him say a* Hail Mary (7).

(7) This first method of prayer may be applied to many other subjects besides those mentioned here, e.g. the precepts of the Church, the three theological and four cardinal virtues, the seven gifts and the twelve fruits of the Holy Spirit, the spiritual and corporal works of mercy, etc.

Half an hour of this method of prayer, made in common under the leadership of the conductor, might often be useful for a midday Exercise. S. Francis Xavier often enjoined it upon his penitents in India. Fr. Rickaby notes also that it would be helpful for a Religious in retreat to apply this method to the consideration of his or her rules. For some useful remarks on these three methods of prayer, see Directory xxxvii.

## *THE SECOND METHOD OF PRAYER*

*The second method of prayer consists in considering attentively the meaning of each word of a prayer.*

*The same Addition which was made in the first method of prayer will be observed in this second.*

*The preparatory prayer will be made conformably to the Person to whom the prayer is addressed.*

*The second method of prayer consists in this, that the person, kneeling or sitting* (8), *according as he finds himself more disposed, and experiences greater devotion, keeping his eyes shut or fixed in one place, without allowing them to wander hither and thither, should say the word* Father, *and dwell on the consideration of this word so long as he finds meanings, comparisons, relish and consolation in thoughts pertaining to it; and let him act in the same way with regard to each word of the* Our Father, *or of any other prayer whatsoever that he shall wish to pray in this manner* (9).

(8) *Kneeling or sitting.* This direction is to be understood as applying to all kinds of prayer, not merely to this second method. The same may be said also of the advice about the closing, or the custody, of the eyes.

(9) When a single word does not give a complete sense, others must be taken and considered along with it. Many of the Psalms may furnish matter for this kind of prayer. Directory xxxvii. 9, 10.

*The first rule is, that he continue in the said method of prayer for one hour* (10) *on the whole of the Lord's Prayer, and having finished it, let him say vocally or mentally in the usual way a* Hail Mary, *the* Creed, *the* Anima Christi, *and the* Salve Regina.

(10) *One hour*, or less if the person in question is not capable of spending so long a time profitably. See Annotation xviii, p. 17.

*The second rule is that if the person meditating upon the* Our Father *finds in one or two of the words good matter for thought, and spiritual relish and consolation, let him not be anxious to pass on, even though the hour comes to an end in that which he finds; but the hour being finished let him say the rest of the* Our Father *in the usual way* (11).

(11) Cf. Addition iv, p. 71.

*The third rule is that if he shall have dwelt the whole hour on one or two words of the* Our Father, *let him on another day, when he wishes to return to the same prayer, say those one or two words in the usual way, and let him begin to meditate upon the word which immediately follows in the manner explained in the second rule.*

*It is to be observed that the* Our Father *being finished in one or more days, the same course should be pursued with the* Hail Mary, *and afterwards with other prayers* (12), *in such a way that the person be always exercising himself for a certain space of time in one of them.*

(12) E.g. the Veni Creator, the Psalms, and Canticles, the Collects and other prayers of the Mass, and indeed any vocal prayers we are accustomed to use. Such a practice of meditation and prayer would no doubt be found a great help towards saying vocal prayers with more understanding and devotion.

*The second observation is that, when the prayer is finished, he should turn himself to the Person to whom the prayer was directed, and in a few words ask for the virtues or graces which he feels himself more especially to need.*

### *THE THIRD METHOD OF PRAYER*

*The third method of prayer is by way of measure* (13).

(13) *By way of measure.* A metaphor borrowed from music, where the notes are distributed into measures of uniform time by means of bars. So here there is a rhythmical succession of breathings of the soul in prayer in which body and soul take their part together.

*The Addition will be the same as in the first and second methods of prayer.*

*The preparatory prayer will be as in the second method of prayer.*

*The third method of prayer is that with each breath or respiration prayer be made mentally, saying one word of the* Our Father, *or of any other prayer that is being recited, in such a way that only one word be said between one breath and another; and in the time between one breath and another let attention be specially paid to the meaning of that word, or to the Person whom one is addressing, or to one's own unworthiness, or to the distance between so high a dignity and one's own so great unworthiness. And let the same* *form and rule be observed with the remaining words of the* Our Father; *and let the other prayers, namely, the* Hail Mary, Anima Christi, Creed, *and* Salve Regina *be recited in the ordinary way.*

*The first rule is that, on another day, or at another hour, when one wishes to pray [according to this method], one should say the* Hail Mary *by measure, and the other prayers in the ordinary way; and thus let the other prayers* (14) *be gone through one after the other.*

(14) E.g. The Anima Christi, Creed, etc.

*The second rule is that he who wishes to spend a longer time* (15) *in this measured prayer can say all the above-mentioned prayers, or some of them, keeping the same order of breathing in measure as has been explained.*

(15) *A longer time,* i.e. than is required to recite any one prayer according to this third method. On this third method, see Directory xxxvii. 12.

# *THE MYSTERIES OF THE LIFE OF CHRIST OUR LORD*

*It is to be noted that in all the following Mysteries* (1) *the words between parentheses are from the Gospel, but not the others* (2) *; and that in each Mystery for the most part three points* (3) *will be found in order to facilitate meditation and contemplation upon them.*

(1) It is to these Mysteries that S. Ignatius refers us for the history or subject-matter of all the contemplations on the Life, Passion, and Resurrection of our Lord. They fall into three divisions, those which belong (i) to the Second Week, from the Incarnation to the eve of the Passion ; (ii) to the Third Week, from the Last Supper to the Burial ; (iii) to the Fourth Week, from the Resurrection to the Ascension.

Each of these Mysteries may be formed into a single contemplation, or divided into several. Thus on the fourth day of the Third Week S. Ignatius divides the Mystery comprising what took place from the house of Pilate to that of Herod into two contemplations. (See p. 143.) On the other hand, two or more Mysteries may be joined together in one contemplation. See the instruction given by S. Ignatius for the seventh day of the Third Week, p. 144.

(2) S. Ignatius for the most part refers to only one of the Evangelists, and in a few cases gives no references at all. I have supplied them where they are lacking, and added references to the parallel passages in the other Evangelists, marking the beginning of these additions by an asterisk.

The whole of the passage, or passages, referred to in each Mystery should be read. Generally only a few words are quoted in the points, but we are free to select any other portions for the subject-matter of our contemplations, always applying the proper form, i.e. the consideration of the persons, words, actions, etc.

It need hardly be said that the chronological arrangement of the Gospel narrative in these Mysteries is not that of modern criticism, especially with regard to the order of events in the Passion and the Resurrection.

(3) For the relation of these points of the Mysteries to those other points of which S. Ignatius speaks, viz. the persons, words, actions, etc., see Note 16, p. 86.

## *OF THE ANNUNCIATION OF OUR LADY*

(*S. Luke* i. 26–38)

1. *The angel S. Gabriel, saluting our Lady, announced to her the conception of Christ our Lord: (And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. . . . Behold, thou shalt conceive in thy womb, and bring forth a Son . . .).*

2. *The angel confirms what he had said to our Lady by announcing the conception of S. John the Baptist, saying to her: (And behold, thy cousin Elisabeth, she hath also conceived a son in her old age).*

3. *Our Lady replied to the angel: (Behold the handmaid of the Lord; be it unto me according to thy word).*

## *OF THE VISITATION OF OUR LADY TO ELISABETH*

(*S. Luke* i. 39–56)

1. *When our Lady visited Elisabeth, S. John the Baptist, being in his mother's womb, felt the visitation made by our Lady: (When Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb).*

2. *Our Lady gives utterance to her canticle, saying: (My soul doth magnify the Lord, etc.).*

3. *(And Mary abode with her about three months, and returned to her own house).*

## *OF THE NATIVITY OF CHRIST OUR LORD*

(*S. Luke* ii. 1–14)

1. *Our Lady and her spouse S. Joseph go from Nazareth to Bethlehem. (And Joseph also went up from Galilee, out of the*

*city of Nazareth, unto the city of David, which is called Bethlehem*), *in obedience to Caesar*, (*with Mary his espoused wife, being great with child*).

2. (*And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger*).

3. (*There was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, etc.*).

## *OF THE SHEPHERDS*

(*S. Luke* ii. 8–20)

1. *The Nativity of Christ our Lord is made known to the shepherds by an angel.* (*Behold, I bring you good tidings of great joy . . . for unto you is born this day a Saviour*).

2. *The shepherds go to Bethlehem.* (*They came with haste, and found Mary, and Joseph, and the Babe lying in a manger*).

3. (*The shepherds returned, glorifying and praising God*).

## *OF THE CIRCUMCISION*

(*S. Luke* ii. 21)

1. *They circumcised the Child Jesus.*

2. (*His name was called Jesus, which was so named of the angel before He was conceived in the womb*).

3. *They return the Child to His mother, who felt compassion at the blood shed by her Son.*

## *OF THE THREE MAGI KINGS*

(*S. Matt.* ii. 1–12)

1. *The three Magi Kings, following the guiding star, came to adore Jesus, saying:* (*We have seen His star in the east, and are come to worship Him*).

2. *They* (*fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh*).

3. (*And being warned of God in a dream that they should not return to Herod, they departed into their own country another way*).

## *OF THE PURIFICATION OF OUR LADY, AND THE PRESENTATION OF THE CHILD JESUS*

(*S. Luke* ii. 22–39)

1. *They bring the Child Jesus to the Temple, that He may be*

*presented to the Lord, as the first-born, and they offer for Him* (*a pair of turtle doves, or two young pigeons*).

2. *Simeon, coming to the Temple,* (*took Him up in his arms, and blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, etc.*).

3. *Anna coming in,* (*gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem*).

### *OF THE FLIGHT INTO EGYPT*

(*S. Matt.* ii. 13–15)

1. *Herod desired to slay the Child Jesus, and therefore slew the Innocents; and before their slaughter an angel warned Joseph to fly into Egypt:* (*Arise, and take the young Child and His mother, and flee into Egypt*).

2. (*He arose and took the young Child and His mother by night, and departed into Egypt*).

3. (*And was there until the death of Herod*).

### *HOW OUR LORD RETURNED FROM EGYPT*

(*S. Matt.* ii. 19–23)

1. *An angel bids S. Joseph to return, saying:* (*Arise, and take the young Child and His mother, and go into the land of Israel*).

2. (*And he arose . . . and came into the land of Israel*).

3. *Because Archelaus, the son of Herod, reigned in Judaea,* (*he turned aside into the parts of Galilee, and came and dwelt in Nazareth*).

### *OF THE LIFE OF CHRIST OUR LORD FROM THE TWELFTH TO THE THIRTIETH YEAR OF HIS AGE* (4)

(*S. Luke* ii. 51, 52)

(4) For the reason why S. Ignatius inverts the order of the Gospel narrative in this and the following Mystery, see Preamble to the Consideration of States of Life, and Note 40, p. 97.

1. *He was obedient to His parents.*

2. *He* (*increased in wisdom and stature, and in favour with God and man*) (5).

3. *He appears to have practised the trade of a carpenter, as S. Mark seems to indicate* (vi. 3) (*Is not this the carpenter?*).

(5) In the Spanish Autograph these words are part of the

first point; but it seems better to make a separate point of them as in the ancient Latin and Vulgate versions.

### *OF THE COMING OF CHRIST TO THE TEMPLE WHEN HE WAS TWELVE YEARS OLD* (6)

(*S. Luke* ii. 41–50)

1. *Christ our Lord, being twelve years of age, went up from Nazareth to Jerusalem.*

2. *He remained behind in Jerusalem, and His parents knew it not.*

3. *After three days they found Him in the Temple, sitting in the midst of the doctors; and when His parents asked Him why He had acted so, He replied: (Wist ye not that I must be about My Father's business?).*

(6) Here begin the Mysteries in which Christ our Lord gives us an example of the second state, viz. that of evangelical perfection.

After the contemplation of this Mystery follow, in the order of the Exercises, the meditations on the Two Standards, and the Three Classes, and also the consideration on the three Modes of Humility, with the teaching and spirit of which all the subsequent contemplations should be seasoned.

### *HOW CHRIST WAS BAPTIZED*

(*S. Matt.* iii. 13–17; **S. Mark* i. 9–11; *S. Luke* iii. 21–23)

1. *Christ our Lord, after having taken leave of His Blessed Mother, came from Nazareth to the river Jordan, where John the Baptist was.*

2. *S. John baptized Christ our Lord; and when he sought to excuse himself, considering himself unworthy to baptize Him, Christ said to him: (Suffer it to be so now; for thus it becometh us to fulfil all righteousness).*

3. *The Holy Spirit descended upon Him, and the voice of the Father was heard from heaven, saying: (This is My beloved Son, in whom I am well pleased).*

### *HOW CHRIST WAS TEMPTED*

(*S. Luke* iv. 1–13; *S. Matt.* iv. 1–11; **S. Mark* i. 12, 13)

1. *After He was baptized He went into the wilderness, where He fasted forty days and forty nights.*

2. *He was thrice tempted by the enemy, who came to Him and said:* (*If Thou be the Son of God, command that these stones be made bread . . . Cast Thyself down . . . All these things will I give Thee, if Thou wilt fall down and worship me*).

3. (*Angels came and ministered unto Him.*)

## *OF THE CALL OF THE APOSTLES*

1. *It appears that S. Peter and S. Andrew were called three times: first, to some knowledge, as is evident from S. John* (i. 35–42)*; secondly, to follow Christ after a manner, with the intention of returning to the possessions they had left, as S. Luke* (v. 1–11) *tells us; thirdly, to follow our Lord for ever* (*S. Matt.* iv. 18–22*; S. Mark* i. 16–18).

2. *He called* (7) *S. Philip* (*S. John* i. 43), *and S. Matthew, as S. Matthew himself* (ix. 9–13) *tells us.* (*See also S. Mark* ii. 13–17*; S. Luke* v. 27–32).

(7) The Vulgate version inserts here *the sons of Zebedee* (S Matt. iv. 21, 22; S. Mark i. 19, 20).

3. *He called the other Apostles, of whose particular vocation the Gospel makes no mention.*

*Besides, three other things are to be considered.*

*I. How the Apostles were of a rude and lowly condition.*

*II. The dignity to which they were so sweetly called.*

*III. The gifts and graces by which they were raised above all the Fathers of the New and of the Old Testament.*

## *OF THE FIRST MIRACLE, AT THE MARRIAGE FEAST IN CANA OF GALILEE*

(*S. John* ii. 1–11)

1. *Christ our Lord was invited with His disciples to the wedding.*

2. *The Mother points out to her Son the failure of the wine, saying:* (*They have no wine*), *and gives orders to the servants,* (*whatsoever He saith unto you, do it*).

3. *He turned the water into wine,* (*and manifested forth His glory, and His disciples believed on Him*).

## *HOW CHRIST OUR LORD DROVE THE SELLERS OUT OF THE TEMPLE*

(*S. John* ii. 13–17)

1. *He drove all the sellers out of the Temple with a scourge made of cords.*

2. *He overturned the tables and the money of the rich* (8) *changers that were in the Temple.*

(8) These epithets *rich* and *poor* (points 2 and 3) are noteworthy. They were no doubt added by S. Ignatius as explaining why our Lord dealt more severely with the one set of persons than with the other. Possibly they occurred to him in his own meditation on this Mystery.

3. *To the poor people who were selling doves, He said with meekness: (Take these things hence; make not My Father's house an house of merchandise).*

## *OF THE SERMON CHRIST DELIVERED ON THE MOUNT*

(*S. Matt.* v.–vii.) (9)

(9) Many other points for meditation may be taken from these chapters. S. Ignatius refers to Chapter v. only, but it seems better to include the whole Sermon.

1. *To His beloved disciples He speaks apart of the eight Beatitudes: (Blessed are the poor in spirit . . . they that mourn . . . the meek . . . they which do hunger and thirst after righteousness . . . the merciful . . . the pure in heart . . . the peacemakers . . . they which are persecuted for righteousness' sake).*

2. *He exhorts them to make a good use of their talents: (Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven).*

3. *He shows that He is not a transgressor, but the fulfiller of the law, explaining the commandment of not killing, of not committing adultery, of not swearing falsely, and of loving our enemies: (I say unto you, Love your enemies . . . do good to them that hate you).*

## *HOW CHRIST OUR LORD STILLED THE STORM AT SEA*

(*S. Matt.* viii. 23–27; **S. Mark* iv. 35–41; *S. Luke* viii. 22–25)

1. *While Christ our Lord was sleeping at sea, a great tempest arose.*

2. *His terrified disciples awoke Him, whom He rebuked for the little faith they had, saying to them: (Why are ye fearful, O ye of little faith?).*

3. *He commanded the winds and the sea to cease; and they so ceasing the sea became calm, at which His disciples wondered, saying: (What manner of man is this, that even the winds and the sea obey Him!).*

## *HOW CHRIST WALKED ON THE SEA*

(*S. Matt.* xiv. 22–33; **S. Mark* vi. 45–52; *S. John* vi. 15–21)

1. *Christ our Lord bade His disciples to get into the boat; and having dismissed the multitude, He went up into a mountain apart to pray.*

2. *The boat was tossed by the waves, and Christ came to it walking upon the water; and the disciples thought it was an apparition.*

3. *Christ saying to them, (It is I, be not afraid), S. Peter at His bidding came to Him, walking on the water, and doubting, began to sink. But Christ our Lord saved him, and reproved him for his little faith; and afterwards, when He had entered into the boat, the wind ceased.*

## *HOW THE APOSTLES WERE SENT TO PREACH*

(*S. Matt.* x. 1–42; **S. Mark* vi. 7–11; *S. Luke* ix. 1–5)

1. *Christ calls His beloved disciples, and gives them power to cast out devils from the bodies of men, and to heal all sicknesses.*

2. *He teaches them about prudence and patience: (Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves).*

3. *He tells them how they are to go: (Provide neither gold, nor silver, nor brass in your purses. Freely ye have received, freely give). And He gives them the subject of their preaching: (As ye go, preach, saying, the kingdom of heaven is at hand).*

## *OF THE CONVERSION OF S. MARY MAGDALENE*

(*S. Luke* vii. 36–50)

1. *Mary Magdalene enters where Christ our Lord is reclining at table in the house of the Pharisee, bringing with her an alabaster box of ointment.*

2. *Standing behind our Lord at His feet, she began to water them*

*with her tears, and kissed His feet, and anointed them with the ointment.*

3. *When the Pharisees accused her, Christ speaks in her defence, saying: (Her sins, which are many, are forgiven; for she loved much. . . . And He said to the woman, Thy faith hath saved thee; go in peace).*

## *HOW CHRIST OUR LORD FED FIVE THOUSAND MEN*

(*S. Matt.* xiv. 13–21; **S. Mark* vi. 30–44; *S. Luke* ix. 10–17; *S. John* vi. 1–14)

1. *The disciples, as it was now late, ask Christ to dismiss the multitude of those who were with Him.*

2. *Christ our Lord commanded the disciples to bring Him the loaves, and gave directions that the crowd should sit down, and He blessed, brake, and gave the loaves to His disciples, and the disciples to the multitude.*

3. (*And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full*).

## *OF THE TRANSFIGURATION OF CHRIST*

(*S. Matt.* xvii. 1–9; **S. Mark* ix. 2–8; *S. Luke* ix. 28–36)

1. *Christ our Lord taking in His company His beloved disciples Peter, James, and John, (was transfigured before them; and His face did shine as the sun, and His raiment was white as the light).*

2. *He conversed with Moses and Elias.*

3. *While S. Peter was proposing that they should make three tabernacles, there came a voice from heaven, saying: (This is My beloved Son, in whom I am well pleased; hear ye Him): which voice when the disciples heard, they fell on their faces through fear, (and Jesus came and touched them, and said, Arise, and be not afraid. . . . Tell the vision to no man, until the Son of man be risen again from the dead).*

## *OF THE RESURRECTION OF LAZARUS*

(*S. John* xi. 1–45)

1. *Martha and Mary make known to Christ our Lord the sickness of Lazarus. When He heard of it He stayed in the place where He was two days, that the miracle might be more manifest.*

2. *Before raising him He asks each of them to believe, saying:*

*(I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live).*

3. *He raises him after He had wept and prayed; and the manner of raising him was by the command: (Lazarus, come forth).*

### *OF THE SUPPER AT BETHANY*

(*S. Matt.* xxvi. 6–13; **S. Mark* xiv. 3–9; *S. John* xii. 2–11)

1. *Our Lord sups in the house of Simon the leper, together with Lazarus.*

2. *Mary pours the ointment on the head of Christ.*

3. *Judas murmurs, saying: (Why was not this ointment sold for three hundred pence, and given to the poor?) But our Lord again excuses Mary, saying: (Why trouble ye the woman? for she hath wrought a good work upon Me).*

### *PALM SUNDAY*

(*S. Matt.* xxi. 1–11; **S. Mark* xi. 1–11; *S. Luke* xix. 29–44; *S. John* xii. 12–19)

1. *Our Lord sends for the ass and the colt, saying: (Loose them, and bring them unto Me. And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them).*

2. *He mounted the ass, which was covered with the garments of the Apostles.*

3. *The people come forth to meet Him, spreading in the way their garments and branches of trees, and saying: (Hosanna to the son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest).*

### *OF CHRIST PREACHING IN THE TEMPLE*

(*S. Luke* xxi. 37, 38)

1. *(In the day time He was teaching in the Temple.)*

2. *When He had finished preaching, as He had no one to receive Him in Jerusalem, He returned to Bethany.*

### *OF THE LAST SUPPER*

*S. Matt.* xxvi. 17–29; *S. John* xiii. 1–30; **S. Mark* xiv. 12–25; *S. Luke* xxii. 7–23)

1. *He ate the Passover Lamb with His twelve Apostles, to whom*

*He foretold His death: (Verily I say unto you, that one of you shall betray Me).*

2. *He washed the feet of His disciples, even those of Judas, beginning with S. Peter, who, considering the majesty of the Lord and his own meanness, unwilling to consent to it, said, (Lord, dost Thou wash my feet?), but S. Peter knew not that our Lord was thereby giving an example of humility, and therefore He said: (I have given you an example, that ye should do as I have done to you).*

3. *He instituted the Most Holy Sacrifice of the Eucharist as the greatest proof of His love, saying: (Take, eat; this is My Body). When the Supper was ended, Judas goes forth to sell Christ our Lord.*

## *OF THE MYSTERIES ENACTED FROM THE SUPPER TO THE GARDEN, INCLUSIVELY*

(*S. Matt.* xxvi. 30–46; *S. Mark* xiv. 26–42; *S. Luke* xxii. 31–46; **S. John* xviii. 1, 2)

1. *Our Lord, having finished the Supper and sung a hymn, went to the Mount of Olives with His disciples, who were full of fear, and leaving eight of them in Gethsemane, said: (Sit ye here, while I go and pray yonder).*

2. *Taking with Him S. Peter, S. James, and S. John, He prayed thrice to His Father, saying: (O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And being in an agony He prayed more earnestly).*

3. *He came to so great a fear, that He said: (My soul is exceeding sorrowful, even unto death. And His sweat was as it were great drops of blood falling down to the ground), which supposes that His garments were already saturated with blood.*

## *OF THE MYSTERIES ENACTED FROM THE GARDEN TO THE HOUSE OF ANNAS, INCLUSIVELY*

(*S. Matt.* xxvi. 47–56; *S. Luke* xxii. 47–53; *S. Mark* xiv. 43–52; *S. John* xviii. 3–23)

1. *Our Lord allows Himself to be kissed by Judas, and to be apprehended as a thief by the crowd, to whom He said: (Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the Temple, and ye laid no hold*

*on Me). And when He said: (Whom seek ye?) His enemies fell to the ground.*

2. *S. Peter wounded a servant of the High Priest, and the meek Lord said to him: (Put up thy sword into the sheath), and He healed the servant's wound.*

3. *Abandoned by His disciples, He is dragged before Annas, where S. Peter, who had followed Him at a distance, denied Him once; and a buffet was given to Christ by a servant who said to Him: (Answerest Thou the High Priest so?)*

### *OF THE MYSTERIES ENACTED FROM THE HOUSE OF ANNAS TO THE HOUSE OF CAIAPHAS, INCLUSIVELY*

(**S. Matt.* xxvi. 57–75; *S. Mark* xiv. 53–72; *S. Luke* xxii. 54–62; *S. John* xviii. 26, 27)

1. *They take Him bound from the house of Annas to the house of Caiaphas, where S. Peter denied Him twice, and when our Lord looked on him, (he went out, and wept bitterly).*

2. *Jesus remained bound all that night.*

3. *Besides this, those who held Him prisoner mocked Him, and struck Him, and blindfolded Him, and asked Him: (Prophesy unto us, thou Christ, who is he that smote Thee?)*

### *OF THE MYSTERIES ENACTED FROM THE HOUSE OF CAIAPHAS TO THE HOUSE OF PILATE, INCLUSIVELY*

(*S. Matt.* xxvii. 1–23; *S. Luke* xxiii. 1–23; *S. Mark* xv. 1–14; **S. John* xviii. 28–40)

1. *The whole multitude of the Jews bring Christ to Pilate, and accuse Him before them, saying: (We found this fellow perverting the nation, and forbidding to give tribute to Caesar).*

2. *Pilate having examined Him again and again, says: (I find in Him no fault at all).*

3. *Barabbas the robber was preferred before Him: (Then cried they all saying, Not this man but Barabbas).*

## OF THE MYSTERIES ENACTED FROM THE HOUSE OF PILATE TO THAT OF HEROD

(*S. Luke* xxiii. 6–12)

1. *Pilate sends Jesus the Galilean to Herod the Tetrarch of Galilee.*
2. *Herod through curiosity questions Him much, and He gave him no answer, although the scribes and priests unceasingly accused Him.*
3. *Herod with his men of war set Him at naught, and arrayed Him in a white garment.*

## OF THE MYSTERIES ENACTED FROM THE HOUSE OF HEROD TO THAT OF PILATE

(*S. Matt.* xxvii. 24–30 ; *S. Mark* xv. 15–19 ; *S. John* xix. 1–12 ; *S. Luke* xxiii. 24, 25)

1. *Herod sends Him back to Pilate, and they by this means were made friends, who before were at enmity between themselves.*
2. *Pilate took Jesus and scourged Him, and the soldiers made a crown of thorns, and placed it on His head, and they clothed Him in purple and came before Him and said : (Hail, King of the Jews !) and they struck Him.*
3. *Pilate brought Him forth in the sight of all : (Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man !) and when they saw Him the chief priests cried : (Crucify Him, crucify Him !)*

## OF THE MYSTERIES ENACTED FROM THE HOUSE OF PILATE TO THE CROSS, INCLUSIVELY

(*S. John* xix. 13–22 ; **S. Matt.* xxvii. 31–38 ; *S. Mark* xv. 20–28 ; *S. Luke* xxiii. 26–33)

1. *Pilate, seated as judge, handed Jesus over to be crucified, after the Jews had denied that He was their king, saying : (We have no king but Caesar).*
2. *He carried the Cross on His shoulders, and when He was not able to carry it farther, Simon of Cyrene was compelled to carry it after Him.*
3. *They crucified Him between two thieves, placing this title above Him : (Jesus of Nazareth, the King of the Jews).*

### *OF THE MYSTERIES ENACTED ON THE CROSS*

(*S. John* xix. 23–37 ; **S. Matt.* xxvii. 39–56 ; *S. Mark* xv. 29–41; *S. Luke* xxiii. 33–49)

1. *He spoke seven words on the Cross: He prayed for those who were crucifying Him ; He forgave the thief ; He commended S. John to His Mother and His Mother to S. John ; He said with a loud voice, (I thirst), and they gave Him vinegar to drink ; He said that He was forsaken ; He said, (It is finished) ; He said, (Father, into Thy hands I commend My spirit).*

2. *The sun was darkened, the rocks rent, the graves opened, and the veil of the Temple was rent in twain from the top to the bottom.*

3. *They blasphemed Him, saying: (Thou that destroyest the Temple, and buildest it in three days, save Thyself, and come down from the Cross).*

### *OF THE MYSTERIES ENACTED FROM THE CROSS TO THE SEPULCHRE, INCLUSIVELY*

(**S. Matt.* xxvii. 57–66; *S. Mark* xv. 42–47; *S. Luke* xxiii. 50–56 ; *S. John* xix. 38–42)

1. *He was taken down from the Cross by Joseph and Nicodemus, in the presence of His sorrowing Mother.*

2. *His Body was carried to the sepulchre, anointed, and buried.*

3. *Guards were set.*

### *OF THE RESURRECTION OF CHRIST OUR LORD, AND OF HIS FIRST APPEARANCE*

1. *He appeared to the Virgin Mary ; and although this is not mentioned in Scripture, still it is considered as mentioned when it says that He appeared to so many others, for the Scripture supposes us to have understanding, according as it is written, (Are ye also without understanding?)*

### *OF THE SECOND APPEARANCE*

(*S. Mark* xvi. 1–7 ; **S. Matt.* xxviii. 1–7 ; *S. Luke* xxiv. 1–9 ; *S. John* xx. 1–18)

1. *Very early in the morning Mary Magdalene, Mary the mother*

*of James, and Salome go to the sepulchre, saying:* (*Who shall roll us away the stone from the door of the sepulchre?*)

2. *They see the stone rolled back, and an angel, who says:* (*Ye seek Jesus of Nazareth . . . He is risen; He is not here*).

3. *He appeared to Mary Magdalene, who remained at the sepulchre after the other women had departed.*

## *OF THE THIRD APPEARANCE*

(*S. Matt.* xxviii. 8–10; **S. Mark* xvi. 8)

1. *These Maries go out from the sepulchre with fear and great joy, desiring to announce to the disciples the Resurrection of the Lord.*

2. *Christ our Lord appeared to them on the way, saying:* (*All hail! And they came and held Him by the feet, and worshipped Him*).

3. *Jesus says to them:* (*Be not afraid: go, tell My brethren that they go into Galilee, and there shall they see Me*).

## *OF THE FOURTH APPEARANCE*

(*S. Luke* xxiv. 12 *and* 35)

1. *When S. Peter had heard from the women that Christ had risen, he went quickly to the sepulchre.*

2. *Entering the sepulchre, he saw nothing else but the linen clothes with which the Body of Christ our Lord had been covered.*

3. *While S. Peter was thinking on these things, Christ appeared to Him; whence the Apostles said:* (*The Lord is risen indeed, and hath appeared to Simon*).

## *OF THE FIFTH APPEARANCE*

(*S. Luke* xxiv. 13–35; **S. Mark* xvi. 12, 13)

1. *He appears to two disciples who were on their way to Emmaus, and were talking of Christ.*

2. *He upbraids them, showing by the Scriptures that it was needful for Christ to die and to rise again:* (*O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?*)

3. *At their entreaties He remained there, and was with them until having given them Communion He disappeared; and they*

*returning told the disciples how they had recognized Him in Communion.*

### *OF THE SIXTH APPEARANCE*

(*S. John* xx. 19–23; **S. Mark* xvi. 14; *S. Luke* xxiv. 36–43)

1. *The disciples were assembled through fear of the Jews, with the exception of S. Thomas.*
2. *Jesus appeared to them, the doors being shut, and standing in their midst, He says: (Peace be unto you).*
3. *He gives them the Holy Ghost, saying to them: (Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them).*

### *OF THE SEVENTH APPEARANCE*

(*S. John* xx. 24–29)

1. *S. Thomas, being incredulous because he had not been present at the preceding appearance, says: (Except I shall see . . . I will not believe).*
2. *Eight days after Jesus appeared again to them, the doors being shut, and says to S. Thomas: (Reach hither thy finger, and behold My hands . . . and be not faithless, but believing).*
3. *S. Thomas, believing, says: (My Lord and my God). To whom Christ says: (Blessed are they that have not seen, and yet have believed).*

### *OF THE EIGHTH APPEARANCE*

(*S. John* xxi. 1–24)

1. *Jesus manifests Himself to seven of His disciples who were fishing, and who during the whole night had caught nothing. And casting the net at His bidding, (they were not able to draw it for the multitude of the fishes).*
2. *S. John recognized Him by this miracle, and said to S. Peter: (It is the Lord). S. Peter thereupon cast himself into the sea, and came to Christ.*
3. *He gave them* (10) *bread and fish; and having thrice interrogated S. Peter on his love for Him, He commended to him His sheep, and says to him: (Feed My sheep).*

(10) The Autograph has "part of a broiled fish and a honeycomb," which is plainly a mistake.

### *OF THE NINTH APPEARANCE*

(*S. Matt.* xxviii. 16–20)

1. *The disciples at the command of the Lord go to a mountain in Galilee.*

2. *Christ appears to them, and says: (All power is given unto Me in heaven and in earth).*

3. *He sent them to preach throughout the whole world, saying: (Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost).*

### *OF THE TENTH APPEARANCE*

(1 *Cor.* xv. 6)

(*After that, He was seen of above five hundred brethren at once*) (11).

(11) This is probably the same as the last appearance recorded by S. Matthew.

### *OF THE ELEVENTH APPEARANCE*

(1 *Cor.* xv. 7)

(*After that, He was seen of James.*)

### *OF THE TWELFTH APPEARANCE*

*He appeared to Joseph of Arimathaea, as may piously be thought, and as we read in the Lives of the Saints.*

### *OF THE THIRTEENTH APPEARANCE*

(1 *Cor.* xv. 8)

*He appeared after His Ascension to S. Paul: (Last of all He was seen of me also, as of one born out of due time).*

### *OF THE ASCENSION OF CHRIST OUR LORD*

(*Acts* i. 1–12; **S. Mark* xvi. 19, 20; *S. Luke* xxiv. 44–53)

1. *After Christ our Lord had showed Himself for forty days to the Apostles, giving them many infallible proofs that He was alive, (and speaking of the things pertaining to the Kingdom of God), He*

*commanded them to wait in Jerusalem for the Holy Ghost whom He had promised them.*

2. *He led them forth to Mount Olivet, and in their presence* (*He was taken up ; and a cloud received Him out of their sight*).

3. *While they were looking up to heaven angels say to them :* (*Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven*) (12).

(12) S. Ignatius ends the series of contemplations on the Mysteries with the Ascension, but there is no reason why we should not go on to meditate upon the mystery of Pentecost, and other subjects taken from the Acts of the Apostles, and also the mysteries of our Lord's heavenly priesthood, and our life in union with Him through the Spirit, as it is portrayed in the Epistles of S. Paul and the other Apostles.

## [*RULES FOR THE DISCERNMENT OF SPIRITS*]

### I

*Rules for in some manner perceiving and examining* (1) *the various movements excited in the soul: the good, in order that they may be admitted; the bad, in order that they may be rejected* (2). *And these rules are more suitable for the First Week.*

(1) *For in some manner perceiving and examining.* Besides helping us to examine and discern between the various spirits which move us, these rules also help us to perceive and note the movements themselves, to which many uninstructed persons pay little or no attention. But they help us only *in some manner.* They do not dispense with the necessity of having a director to assist us in their application, nor of constant and earnest prayer for that special gift of grace which S. Paul calls 'discerning of spirits' (1 Cor. xii. 10).

For further remarks upon these rules and their use, see Additional Note Q, p. 262.

(2) Scholastic Theology teaches that besides those thoughts and impulses which have their origin in our own minds, or which our own wills call up, there are two other kinds, which come from without. On the one hand the soul experiences certain movements both of the intellect and of the will, which are called illuminations, inspirations, and divine motions, and these are produced sometimes immediately by God Himself, sometimes by the holy angels, especially our guardian angel (Suarez, *De Relig.*, lib. IX, cap. v. 31, 32; *De Angelis*, lib. VI, cap. xvi.). On the other hand the devil and his angels inspire evil thoughts and desires, or, in the case of those who have made some progress in the spiritual life, they will often try to perplex and disquiet them with scruples and false reasonings, or else to imitate the movements of God and of the good angels, in order to deceive them.

The rules which follow are designed to help us to distinguish these several movements, and to determine the source from which they proceed.

There are two sets of these rules: the first, which is more suitable for beginners in the purgative way, and during the First Week of the Exercises; the second intended for more advanced souls, and for use during the remaining Weeks, and especially while they are engaged in the matter of the Election.

The first set treats chiefly of temptation and desolation, and how a soul that suffers from these is to be instructed and helped. The second set is of a more subtle character, and is intended to help us to distinguish between those thoughts and movements of the soul which come directly from God Himself and those which are inspired by either good or evil angels; and especially to guard us against the false and misleading inspirations of the devil, when he tempts us under the appearance of good.

The director should be thoroughly familiar with both sets of these rules, and experienced and skilful in their application. Annotations vi–x should be studied along with them.

*I. In the case of those who go from one mortal sin to another, the enemy is generally wont to set before them apparent pleasures* (3), *causing them to imagine sensual gratifications and pleasures, in order to keep them fast and to plunge them deeper in their vices and sins. Towards such persons the good spirit acts in a contrary way, pricking and stinging with remorse their conscience by the judgment of reason.*

(3) *Apparent pleasures.* The devil can only offer *apparent* pleasures. He is the irreconcilable enemy of our human nature, and neither wishes nor can wish to do us anything but harm, in body or soul, or in both. Therefore if he offers us anything attractive, it is only so in outward appearance. In reality it is a vain, empty, and deceptive good; and his only object in proposing it is our ruin.

*II. In those who are striving earnestly to purify themselves from their sins, and to advance from good to better in the service of God our Lord, the contrary to what is noted in the first rule takes place; for then it is the way of the evil spirit to cause anxiety and sadness, and to place obstacles in the way, disquieting the soul by false reasonings, in order to stop its progress; and it is the property of the good spirit to give courage and strength, consolation,* *tears, inspirations, and peace, making things easy, and removing every hindrance, in order that the soul may make further progress in good works* (4).

(4) In these first two rules S. Ignatius shows us the opposite means which the good and the evil spirits use to effect their respective purposes, according to the different dispositions of the souls upon which they work. It should be remarked, however, that he chooses for illustration two extreme cases; in the first rule the case of one living in mortal sin, and in the second that of a sincere penitent earnestly striving to make progress in virtue.

The application of these rules to those who lie between these two extremes will call for much care and discernment on the part of the director.

*III. Of spiritual consolation. I call it consolation when there is excited in the soul some interior movement by which it begins to be inflamed with love of its Creator and Lord, and when, consequently, it cannot love any created thing on the face of the earth in itself, but only in the Creator of all. Likewise when it pours forth tears, moving it to the love of its Lord, whether it be from sorrow for its sins or for the Passion of Christ our Lord, or for other things expressly directed to His service and praise. In short, I call by the name of consolation every increase of hope, faith, and charity, and all interior joy which calls and attracts the soul to heavenly things, and to its own salvation, rendering it quiet and at peace in its Creator and Lord* (5).

(5) For a further description of the nature and characteristics of spiritual consolation, see Directory xxvii. 3, 5.

*IV. Of spiritual desolation. I call by the name of desolation all that is contrary to what is described in the third rule, such as darkness and confusion of soul, attraction towards base and earthly objects, disquietude caused by various agitations and temptations, which make the soul distrustful, without hope and love, so that it finds itself altogether slothful, tepid, sad, and as it were separated from its Creator and Lord. For as consolation is contrary to desolation, so the thoughts that spring from consolation are contrary to those that spring from desolation* (6).

(6) See Directory xxvii. 4.

*V. In time of desolation one must never make a change, but* *stand firm and constant in the resolutions and determination in which one was the day before the desolation, or in the time of the preceding consolation. For as in consolation it is the good spirit that guides and counsels us, so in desolation it is the evil spirit, by whose counsels we cannot find the way to any right decision.*

*VI. Although in desolation we ought not to change our former resolutions, it is nevertheless very helpful to make a great change in ourselves in opposition to the said desolation; as, for example, to be more earnest in prayer and meditation, to make our self-examination more searchingly, and to increase in some suitable manner our penances* (7).

(7) Desolation makes us torpid and slack in prayer, in self-examination, and in the practice of penance; therefore, since diseases are cured by their contraries, we must insist more than ever on these three things. All who suffer from desolation should remember and make use of this most efficacious remedy. See Annotation xiii and Observation iii, p. 74, and cf. *De Imitatione*, II, ix; III, xxx.

*VII. Let him who is in desolation consider how our Lord, in order to prove him, has left him to his own natural powers* (8) *to resist the various agitations and temptations of the enemy; for he can do so, with the divine help, which always remains to him, though he may not clearly feel it, because our Lord has withdrawn His bountiful gift of fervour, ardent love, and bountiful grace, leaving him, however, grace sufficient* (9) *for eternal salvation.*

(8) *To his own natural powers*—helped, however, as the next clause shows, by grace. It is only the sensible experience of grace that is withdrawn. See Suarez, *De Relig.* IX, v. 44. 'Non dicitur ut gratia excludatur simpliciter, sed solum quoad majorem quamdam abundantiam et consolationem. . . . Unde *per naturales vires*, tum ibi [i.e. rule vii, above], tum alio loco significari videntur naturales facultates seu potentiae, non tamen ut operantes per solam naturalem virtutem, set ut adjutae divina gratia, et cooperantes illi. Postquam enim Deus sufficienter praevenit voluntatem per suam gratiam et fidem, interdum relinquit illam, ut bene utatur acceptis donis, vel ut resistat occurrenti tentationi, absque novo praeveniente auxilio, quamvis non sine adjuvante et cooperante.'

(9) *Grace sufficient.* This is not to be understood in the strict theological sense as opposed to efficacious grace: the word

is used here quite apart from any technical sense, and means simply what it says, grace which is really sufficient to resist temptation.

VIII. *Let him who is in desolation strive to persevere in patience, which is the virtue contrary to the troubles which press upon him; and let him think that he will speedily be consoled, making diligent efforts against the desolation, as is said in the sixth rule.*

*IX. There are three principal causes on account of which we find ourselves in desolation. The first is because we are tepid, slothful, or negligent in our spiritual exercises; and so on account of our faults spiritual consolation is removed from us. The second is that God may try us, how much we are worth, and how far we will go in His service and praise, without such bountiful pay of consolations and special graces. The third is that He may give us a true knowledge and understanding whereby we may inwardly feel that it is not in our own power to acquire or retain great devotion, ardent love, tears, or any other spiritual consolation, but that all is a gift and grace of God our Lord; and to teach us not to build our nest in another's house* (10), *being puffed up with any pride or vainglory, attributing to ourselves the devotion, or other kinds of spiritual consolation.*

(10) *Not to build our nest in another's house.* A proverbial expression alluding to the nesting of the swallow. In the present application it is explained to mean letting ourselves be lifted up by any sort of pride or vainglory as if the consolation we enjoy belonged to ourselves, and we were secure in it, like a man who should take up his abode in a house belonging to another, with the liability of being turned out at any time at the owner's will. So what we have especially to guard against in times of spiritual consolation is any kind of false security or of self-complacence. God often punishes us for such folly by withdrawing His consolations, and leaving us to find out how utterly vain and untrustworthy our confidence was.

*X. Let him who is in consolation think how it will be with him in the desolation which will follow, laying up fresh strength for that time.*

*XI. Let him who is in consolation take care to humble and abase himself as much as he can, thinking how little he is worth in time of desolation without such grace or consolation. On the other hand, let him who is in desolation remember that he can do much with* *the grace which is sufficient to resist all his enemies, if only he strengthens himself in his Creator and Lord.*

*XII. The enemy acts like a woman, inasmuch as he is weak perforce* (11), *and strong only in desire [to injure]. For as it is the nature of a woman, when quarrelling with a man, to lose courage and take to flight when he shows her a bold face; and on the contrary, if the man begins to lose courage and run away, the rage, spite, and ferocity of the woman become very great, and altogether without bounds; so in the same manner it is the nature of our enemy to weaken and lose courage, and his temptations to take to flight, when the person who is exercising himself in spiritual matters shows a bold face to them, acting in a manner diametrically opposed to them; and on the contrary, if the exercitant begins to fear and lose courage in enduring temptation, there is no wild beast so fierce on the face of the earth as is the enemy of human nature in the prosecution of his wicked designs with ever increasing malice.*

(11) *Perforce* (*por fuerza*), i.e. reduced by force and against his will to a state of weakness. By the Cross of Christ the power of the devil has been so weakened, that in spite of his malice he can no longer harm the Christian who resists him manfully. (S. James iv. 7). Cf. S. Augustine, *Serm. de Tempore* 197. 'Alligatus est enim tanquam innexus canis catenis, et neminem potest mordere, nisi eum qui se illi mortifera securitate conjunxerit. . . . Latrare potest, sollicitare potest, mordere omnino non potest, nisi volentem.' I am indebted to Fr. Rickaby, S.J., for this reference.

*XIII. He also acts like a false lover, in wishing to be hidden and undiscovered. For as such a false man, speaking with an evil purpose and paying court to the daughter of some good father, or the wife of a good husband, wishes his words and solicitations to be kept secret, and, on the contrary, is much displeased when the daughter discloses to her father, or the wife to her husband, his deceitful words and evil intention, because he easily infers that he will be unable to carry out his design; so in like manner, when the enemy of human nature injects into a holy soul his wiles and blandishments, he wishes and desires that they be received and kept in secret; but when they are disclosed to a good confessor, or some other spiritual person who understands his frauds and malice, he is very displeased, because he infers that he will not* *be able to succeed with the wicked design he has begun, seeing that his manifest frauds are brought to light.*

*XIV. He acts also as a commander does in order to conquer and despoil the object of his desire. For as a captain and commander of an army, pitching his camp, and reconnoitering the strength and arrangement of a fortress, attacks it on its weakest side ; so in like manner the enemy of human nature goes round and explores on all sides all our virtues, theological, cardinal, and moral, and where he finds us weaker, and more necessitous as regards our eternal salvation, there he attacks us, and endeavours to take us by storm.*

## II

*Rules to the same effect, with a fuller discernment of spirits, and more suitable for the Second Week* (1).

(1) *More suitable*, i.e. speaking generally, but not exclusively. For the suitability of these rules depends not so much upon the part of the Exercises in which a person is engaged, as upon the dispositions of his soul. See Annotation x, and note upon it. They are not to be given or applied to those who are still in the purgative way, and whose temptations are of that grosser and more open kind of which S. Ignatius speaks in the ninth Annotation ; because, as he says, they contain matter *too subtle and too high* for them to understand, and therefore they may do harm rather than good. Those, however, who are more advanced and whose temptations are of a more subtle kind, wearing often the appearance of good, will have enough light to profit by them, especially if they have pondered deeply the teaching of the meditation on the Two Standards, with which these rules have a close connexion, and from which they are in fact largely derived.

They will be found of great value both to the exercitant and to the director while engaged in the work of the Election, especially in *the second time*, i.e. when we are seeking to gain *light and knowledge from the experience of consolations and desolations.*

They will help us to distinguish between the true inspirations and calls of God on the one hand, and the promptings of natural inclination, or the false suggestions of the evil one, on the other.

*I. It belongs to God and His angels to give in the movements they excite true gladness and spiritual joy, removing all sadness* *and perturbation caused by the enemy, whose property it is to fight against such joy* (2) *and spiritual consolation, suggesting false reasons, subtleties, and fallacies without end.*

(2) One of the surest signs of the divine action in the souls of those who are earnestly seeking to give themselves to God and His service is peace and joy, which are the fruit of the Holy Spirit. Whenever, therefore, the devil sees that a soul is making progress, and thinks that it will not be easy to entice it into sin, he tries at least to put obstacles in the way of its advance, by destroying its peace and harassing it with doubts and perplexities. In this way he hopes to gain his end indirectly, wearying out the soul, so that it may fall into discouragement and scruples, and from this be drawn into sin, or at least be greatly hindered in its progress.

*II. It belongs to God our Lord alone to give consolation to the soul without preceding cause* (3)*; for it is the prerogative of the Creator alone to enter into the soul, to go out of it, and to excite movements in it, drawing it wholly to the love of His divine Majesty. I say without cause, that is, without any previous perception or knowledge of any object from which such consolation might come to the soul by means of its own acts of understanding and will.*

(3) *Without preceding cause*, i.e. without anything calculated to cause it having been presented to the senses or the understanding. God alone has this power of freely entering the soul, illuminating and moving it directly and immediately. Suarez, *De Relig.* IX, v. 38–40.

*III. When a cause has preceded, the consolation may come either from the good or the evil angel* (4), *but for contrary ends: from the good angel for the profit of the soul, that it may increase and ascend from good to better* (5)*; from the evil angel for the contrary purpose, that he may draw it onward to his own wicked and malicious designs.*

(4) Angels, whether good or bad, cannot move the soul directly or immediately like God, but only mediately by presenting objects, real or imaginary, to stimulate the senses, the imagination, or the intellect. See Suarez, *De Relig.* IX, v. 31.

(5) *From good to better.* S. Ignatius does not say from bad to good, for he supposes that the soul which receives the consolation is already in a good state. The object, therefore, of the

good angel is that the soul may advance in virtue, but of the bad angel that it may be drawn from the better to the less good, and from the less good to that which is positively evil.

*IV. It belongs to the evil angel, transforming himself into an angel of light, to enter with the devout soul, and to come out by himself* (6) ; *that is to say, to suggest good and holy thoughts conformable to the dispositions of the said devout soul ; and afterwards little by little he contrives to gain his own end, drawing the soul to his hidden deceits and perverse intentions* (7).

(6) *To enter with, etc.*, i.e. to begin by suggesting thoughts in harmony with the good dispositions of the soul, and to end by perverting them to his own evil designs.

(7) This and the next rule are of the utmost importance in guarding us against the deceits of the evil one, when he tempts us under the appearance of good, and tries to draw us away from the real good. If he sees us earnestly striving after some virtue, he will tempt us by means of that very virtue, either through excess or some other artifice. How many has he ruined through indiscreet zeal, or excesses in the practice of devotion or of penance! In how many has he turned their virtue into pride, or corrupted it by introducing some lower and self-seeking aim! Humility and obedience will be our greatest safeguards against his wiles. The enemy without can effect little when he is not seconded by pride or self-will within.

*V. We ought carefully to watch the course of such thoughts ; and if the beginning, middle, and end* (8) *are all good, tending to what is wholly good, it is a sign of the good angel ; but if the course of the thoughts suggested ends in something bad or distracting, or less good than that which the soul had previously determined to do ; or if they weaken, disquiet, or perturb the soul, taking away the peace, tranquillity, and quiet it enjoyed before, it is a clear sign that they come from the evil spirit, the enemy of our spiritual progress and eternal salvation* (9).

(8) See Suarez, *De Relig.* IX, v. 35–37.

(9) Here we have a twofold criterion by which we may discover the working of the evil spirit: (1) the bad end to which a suggestion or train of thought tends, however good it may have seemed in its beginning ; and (2) the trouble and disquiet which it causes in the soul. See Additional Note Q, p. 266 sq.

*VI. When the enemy of our human nature has been perceived and recognized by his serpent's tail, and by the bad end to which he leads, it is profitable for him who has been thus tempted by him to examine afterwards the course of the good thoughts suggested to him, both their beginning, and how little by little the enemy contrived to make him decline from the state of sweetness and spiritual delight he was in, until he brought him to his own depraved purpose: in order that by the experience and knowledge thus acquired and noted he may be on his guard for the future against his accustomed deceits.*

*VII. In the case of those who are making progress from good to better, the good angel touches such a soul sweetly, lightly, and gently, as a drop of water enters into a sponge; and the evil angel touches it sharply and with noise and disturbance, as when the drop of water falls upon a rock. In the case of those who go from bad to worse, the said spirits touch it in a contrary manner; the reason of which difference is the disposition of the soul, according as it is contrary or similar to the aforementioned angels; for when it is contrary to them, they enter with noise and sensible commotion, so that their coming may easily be perceived; but when it is similar to them, they enter in silence, as into their own house, by an open door.*

*VIII. When the consolation is without any preceding cause, though there be no deception in it, inasmuch as it proceeds only from God our Lord, as has been said* (10)*; nevertheless the spiritual person to whom God gives such a consolation ought with great vigilance and attention to examine and distinguish the time itself of the actual consolation from the time following, in which the soul continues fervent and feels the remains of the divine favour and consolation lately received; for in this second period it often happens that by its own thoughts, in accordance with its habits, and in consequence of its own conceptions and judgments, or by the suggestion of the good or the evil spirit, it forms various resolutions and plans, which are not inspired immediately by God our Lord; and hence it is necessary that they be very carefully examined before they receive entire credit and are carried into effect.*

(10) See Rule ii.

## [*RULES FOR THE DISTRIBUTION OF ALMS*]

*In the ministry* (1) *of distributing alms the following rules ought to be observed.*

(1) S. Ignatius speaks of the distribution of alms as *a ministry*. The expression may remind us that in giving alms we are the ministers of Him Who calls Himself the Father of the poor. This is true of all men, but especially of those who hold ecclesiastical benefices. On this and the following Rules on Scruples and on Thinking with the Church, see Directory xxxviii.

*I. If I distribute anything among relations or friends, or among persons whom I love, I must observe four things which have been mentioned in part in the matter of the Election* (2).

(2) See the second method of making an Election, p. 132.

*The first thing is, that the love which moves me and prompts me to give an alms should descend from on high, from the love of God our Lord, so that I first* (3) *feel in myself that the love I bear more or less to these persons is for God, and that in the cause for which I love them more God may shine forth.*

(3) I.e. before I take any action in the matter.

*The second: I will place before my eyes a man whom I have never seen or known, and then, desiring for him every perfection in the ministry and state of life he occupies, in the very way in which I should wish him to observe the mean in his method of distributing alms for the greater glory of God our Lord, and the greater perfection of his soul, I myself, acting in exactly the same manner, neither more nor less, will observe the rule and measure which I should wish for him, and which I judge to be such* (4).

(4) I.e. for the greater glory of God, and the perfection of his soul.

*The third: I will consider, as if I were at the point of death, the form and measure that I should then wish to have observed in the office of my administration; and regulating myself by this, I will keep to it in making the distribution.*

*The fourth: Considering how I shall find myself at the Day of Judgment, I will think well how I shall then wish to have acted in the office and charge of this ministry; and the rule which I should then wish to have observed I will observe now.*

*II. When any one feels himself inclined and attached to any persons to whom he wishes to make a distribution, let him restrain himself and ponder well the four rules just mentioned, examining and testing his affection by means of them; and let him not bestow* *the alms, until, in conformity with them, he has altogether removed and cast away his inordinate affection.*

*III. Although there is no fault in accepting the goods of God our Lord* (5) *in order to distribute them, when the person is called to such a ministry by our God and Lord, still, in determining the amount and quantity which he ought to keep and apply to himself out of that which he holds in order to give to others there may be doubt and danger of fault and excess; therefore he may reform himself in his life and estate by the above-mentioned rules.*

(5) *The goods of God our Lord,* e.g. ecclesiastical benefices and revenues, etc. These as having been dedicated to God are His property; we are only His stewards to administer them for Him.

*IV. For these and many other reasons, it is always better and safer the more we retrench and lessen our expenses in what touches our own person and household, and the nearer we approach to our Great High Priest, our pattern and rule, Who is Christ our Lord.*

*In conformity with this doctrine the third Council of Carthage (at which S. Augustine was present) decrees and commands that the furniture of a Bishop shall be common and poor. The same consideration applies to all stations of life, taking into account the condition and rank of each, and observing due proportion. Thus in the married state we have the example of S. Joachim and S. Anne, who, dividing their possessions into three parts, gave the first to the poor, the second to the ministry and service of the Temple, and took the third for the support of themselves and their household.*

## [*CONCERNING SCRUPLES*]

*The following observations are helpful for discerning and understanding scruples and the wiles of our enemy.*

*I. The name of scruple is frequently applied to what proceeds from our own judgment and liberty, that is to say, when I freely judge that to be a sin which is not a sin, as happens when any one, having accidentally trodden upon a cross formed of straws, decides of his own judgment that he has sinned. But this is, strictly speaking, an erroneous judgment, not a real scruple.*

*II. After I have trodden upon that cross, or after I have thought, said, or done some other thing, there comes to me from without a thought that I have sinned, and on the other hand it seems to me* *that I have not sinned; nevertheless I feel some uneasiness on the subject, inasmuch as I doubt and yet do not doubt; this is properly a scruple and temptation suggested by the enemy* (1).

(1) In the first two observations we are taught the difference between an erroneous conscience and a scrupulous conscience. The first is when through ignorance we pronounce of our own selves that to be a sin which is no sin. The second when, after a thing has been done, we admit an afterthought, or vague fear, that we have knowingly given consent to something sinful. Our reason tells us that there was probably no sin, but still we remain in a state of doubt and fear, which prevents us coming to any practical decision.

Suarez, *De Relig.* IX, vii. 3, observes that S. Ignatius is speaking here chiefly of such scruples as are concerned with our present or future conduct, and with common everyday matters. As for those which have to do with past sins, whether they have been rightly confessed, etc., what he has said about self-examination and general confession may suffice.

*III. The scruple mentioned in the first observation is much to be shunned, because it is entirely an error; but the second kind mentioned in the second observation is for a time of no small advantage to a soul which devotes itself to spiritual exercises; for it greatly purges and cleanses such a soul, separating it far from all appearance of sin, according to that saying of S. Gregory:* Bonarum mentium est ibi culpam agnoscere, ubi culpa nulla est (*It is the mark of good souls there to recognize a fault, where fault there is none*).

*IV. The enemy observes very closely whether the conscience is dull or tender; and if it is tender he tries to make it more tender to an extreme degree, in order that he may the more easily trouble and overthrow it* (2)*: e.g. if he sees that a soul does not consent to any sin, either mortal or venial, nor even to any appearance of deliberate sin, then the enemy, since he cannot make it fall into what has the appearance of sin, contrives to make it judge that there is sin where there is not, as in some word or insignificant thought. If the conscience is dull, the enemy contrives to make it still more dull: e.g. if before it made no account of venial sins, he will contrive that it make little account of mortal sins; and if before it did make some account of them, now he will contrive that it cares much less or not at all about them.*

(2) *Desbaratar*, a military word, 'to defeat,' or put to rout an enemy.

*V. The soul which desires to advance in the spiritual life ought always to take just the contrary course to that which the enemy takes ; that is to say, if the enemy wishes to make the conscience dull, let it try to make itself tender ; in like manner, if the enemy is striving to make it tender to an extreme, let the soul try to establish itself solidly in the right mean, so as to make itself altogether tranquil.*

*VI. When such a well-disposed soul wishes to say or to do something not contrary to the spirit of the Church or to the mind of our superiors, and which may be for the glory of God our Lord, and there comes to it from without some thought or temptation not to say or do it, bringing forward fallacious reasons of vainglory or something else, then it ought to lift up its mind to its Creator and Lord, and if it sees that the word or act is for His service, or is at least not contrary to it, it ought to act in a manner diametrically opposed to the temptation, as S. Bernard answered a like temptation :* Nec propter te incepi, nec propter te finiam (*I did not begin for thee, nor for thee will I desist*) (3).

(3) Scruples often arise from a lack of confidence in God ; or from allowing ourselves to be led by a servile spirit, wanting in generosity towards Him in matters which are not of obligation—wanting to do the least we are obliged to do under pain of sin.

All these observations will be of great value and use to directors who have to deal with scrupulous persons.

## [*RULES FOR THINKING WITH THE CHURCH*]

*In order to think truly, as we ought, in the Church Militant, the following rules should be observed.*

*I. The first : Laying aside all private judgment, we ought to hold our minds prepared and prompt to obey in all things the true Spouse of Christ our Lord, which is our holy Mother, the hierarchical Church.*

*II. The second : To praise* (1) *confession to a priest, and the reception of the Most Holy Sacrament once a year, and much better every month, and much better still every eight days, with the requisite and due conditions.*

(1) I.e. to commend, or speak well of.

*III. The third: To praise the frequent hearing of Mass, also chants, psalms, and prolonged prayers both in and out of church; likewise the hours ordained at fixed times for the whole divine office, and for prayer of every kind, and all canonical Hours.*

*IV. The fourth: To praise greatly Religious Orders, virginity and continency, and matrimony not so much as any of these.*

*V. The fifth: To praise vows of Religion, of obedience, of poverty, of chastity, and of other works of perfection and supererogation; and it is to be noticed that since a vow has to do with matters which approach towards evangelical perfection, in matters which deviate from it a vow ought not to be made, as, for example, to become a trader, or to get married, etc.* (2).

(2) I.e. a vow is essentially a promise to do something which tends to greater perfection.

*VI. The sixth: To praise the relics of saints, paying veneration to the relics, and praying to the saints; and to praise likewise stations* (3), *pilgrimages, indulgences, jubilees, cruzadas* (4), *and candles lighted in churches.*

(3) I.e. visits paid to certain churches in order. At Rome there are seven such churches.
(4) See Note 7, p. 50, and for fuller information see *The Catholic Encyclopedia*, vol. iv, p. 543.

*VII. The seventh: To praise the enactments of the Church with regard to fasts and abstinences, as those of Lent, Ember days, Vigils, Fridays and Saturdays; likewise penances, not only interior but also exterior.*

*VIII. The eighth: To praise the building and adornment of churches; and also images, and to venerate them according to what they represent.*

*IX. The ninth: To praise in fine all the precepts of the Church, preserving a ready mind to seek reasons for defending her, and in no way impugning her.*

*X. The tenth: We ought to be more ready to approve and praise the enactments and recommendations, and also the customs of our superiors* [*than to find fault with them*]*; because, although sometimes they may not be or may not have been praiseworthy, still to speak against them, whether in public discourse or before the common people, would give rise to murmurs and scandal, rather than edification; and thus the people would be irritated against their superiors,* *whether temporal or spiritual. Nevertheless, as it does harm to speak ill before the common people of superiors in their absence, so it may be useful to speak of their bad conduct to those who can apply a remedy.*

*XI. The eleventh: To praise theology, positive* (5) *and scholastic; for as it rather belongs to the positive Doctors, as S. Jerome, S. Augustine, S. Gregory, etc., to move the affections to love and serve God our Lord in all things, so it rather belongs to the scholastics, as S. Thomas, S. Bonaventura, and the Master of the Sentences, etc., to define and explain for our times the things necessary to eternal salvation, and to take the lead in impugning and exposing all errors and fallacies; because the scholastic Doctors, being more modern, are not only able to avail themselves of the true understanding of Holy Scripture, and of the positive and holy Doctors, but also, being themselves illuminated and enlightened by the divine power, they derive assistance from the Councils, Canons, and Constitutions of our holy Mother the Church.*

(5) By positive theology is meant what we should call patristic theology, which is mainly concerned with the tradition of the Church, and the exegesis of Holy Scripture. Scholastic theology, on the other hand, is an endeavour to give a systematic and philosophical explanation of the Catholic Faith.

*XII. The twelfth: We ought to guard against making comparisons between ourselves who are now living and the blessed who have passed away, for no slight error is committed in this, for example when it is said: 'This man knows more than S. Augustine; he is another S. Francis, or greater than he; he is another S. Paul in virtue and sanctity, etc.'*

*XIII. The thirteenth: To arrive at the truth in all things, we ought always to be ready to believe that what seems to us white is black* (6), *if the hierarchical Church so defines it: believing that between Christ our Lord the Bridegroom and the Church His Bride there is one and the same Spirit, Who governs and directs us for the salvation of our souls; because our holy Mother the Church is ruled and governed by the same Spirit and our Lord Who gave the ten commandments.*

(6) This is not to be taken too literally. What S. Ignatius means is that we should be very distrustful of our own judgment, which indeed we have often found to be utterly mistaken, and

should be ready always to yield to the authority of the Church, when duly and clearly expressed.

*XIV. The fourteenth: Although it is very true that no one can be saved unless he is predestined, and has faith and grace, we must be very careful in our manner of speaking and treating of these subjects.*

*XV. The fifteenth: We ought not habitually to speak much of predestination; but if sometimes mention should be made of it in any way, we must so speak that the common people may not fall into any error, and say, as sometimes they do, 'If I am predestined to be saved or lost, the question is already determined, and whether I do good or ill there cannot be any other result'; and therewith becoming paralysed they neglect good works conducive to their salvation, and to the spiritual profit of their souls.*

*XVI. The sixteenth: In the same way we must take heed lest by speaking much and with great earnestness on faith, without any distinction and explanation, occasion be given to become slothful and negligent in good works, whether before faith is formed by charity or after.*

*XVII. The seventeenth: In like manner we ought not to speak of grace at such length and so vehemently as to give rise to that poisonous teaching which takes away free-will. Accordingly, we may speak of faith and grace, so far as we can with the help of God, for the greater praise of His divine Majesty, but not in such a way, especially in these dangerous times of ours, that works and free-will shall receive any detriment, or come to be accounted for nothing.*

*XVIII. The eighteenth: Although it is above all things praiseworthy to serve God our Lord diligently out of pure love, yet we ought greatly to praise the fear of His divine Majesty; because not only is filial fear a pious and most holy thing, but even servile fear, when a man does not attain to anything better and more useful, is of great help towards rising out of mortal sin, and, after he has risen out of it, he easily attains to filial fear, which is wholly acceptable and pleasing to God our Lord, because it is inseparable from divine love.*

# ADDITIONAL NOTES

## NOTE A

### ON THE ADAPTATION OF THE EXERCISES TO VARIOUS CLASSES OF RETREATANTS

The Exercises are designed primarily for persons who are considering a possible vocation to the Religious life, or who have already entered upon it, and desire to reach greater perfection in it. To these alone, as a general rule, they are to be given in all their completeness. The qualifications which such persons ought to have are stated in Annotation xx and in the Directory i. 7.

A modified method of giving the whole course to persons who are duly qualified, but are hindered from making a regular retreat, is described in Annotation xix.

In all other cases the Exercises must be given only in part, and adapted to the needs and capacities of those who are to receive them. See Annotation xviii.

The chief principles which the director must bear in mind are the following:

I. He must not give to his retreatants that which is beyond their mental or spiritual capacity, and by which, therefore, they cannot profit.

II. He must endeavour to give to each and all as much as they are capable of receiving with profit, and as time permits.

III. How much he should give, and with what modifications in detail, will depend upon (*a*) the age, physical strength, and other circumstances of his retreatants, (*b*) the degree of their mental capacity and education, (*c*) the moral and spiritual dispositions, e.g. the good will and earnest desires they bring with them, (*d*) the special purpose for which they wish to make a retreat.

Conformably with these principles three classes of retreatants may be distinguished.[1]

1. Those who are making a retreat for the first time, and can only give two or three days to it. Those also who have little education, or lack the dispositions which would fit them to desire and seek after higher things, and who merely want to set their consciences at rest by a good confession, and to order their lives for the future so as to preserve what they have gained in the retreat.

To this category will belong a large number of our lay retreatants, especially among the working classes; and the Exercises suitable to them will be the Foundation, especially the first part of it concerning the end of man and of creatures, and all the Exercises of the First Week treated in a simple, clear, and telling manner, so that they can easily remember the points and meditate upon them afterwards by themselves. The director should also explain to them the methods of examination of conscience both particular and general, of making a general confession where that is necessary or advisable, and of Communion, and also the first of the three methods of prayer. To this he may add one or two easy meditations on the Passion and on Holy Communion, both which subjects are suggested,[2] though not expressly mentioned, in the course of the Exercises belonging to the First Week.

S. Ignatius gives only outlines and hints, but he wishes the director to develop them, entering fully into details. Thus he must explain minutely and at length the methods of examination of conscience, and see that they are put into practice. He must give full instruction on the Sacraments of Penance and the Eucharist, and secure the best preparation for them that he can. In teaching the first of the three methods of prayer, which will furnish abundant matter and an easy method of meditation for simple and uneducated people, he must enter fully into detail, explaining carefully each of the commandments of God and of the Church, the seven capital sins, the three powers of the soul, the five senses of the body, the spiritual and corporal works of mercy, etc.,[1] or such of these topics as he may select. By these means his retreatants will learn to enter into themselves, to know their temptations, their sins, and their duties, and will gain strength by prayer for carrying out the resolutions they are inspired to make. The director, however, is not to go beyond the Exercises of the First Week, unless he has reason to hope that some at least of his retreatants will respond to the invitation and call to a more generous devotion to the service of our Lord and His Church. In this case he may add one or two further meditations based upon the Kingdom of Christ, the Two Standards, and some of the Mysteries of our Lord's Life and Passion selected as being most suitable to the occasion.[2] Thus it is that S. Ignatius would have the director aim always at that which is solid and practical, although it may not go very far. The great principle to bear constantly in mind is not to go beyond the capacity and disposition of the retreatants, nor to weaken and use up the real power of the Exercises by giving them what they cannot profit by at present. Another time they may perhaps return with better dispositions, and then the director may give them something more. See Directory xviii. 5, 6.

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[1] These are not precisely the same as those distinguished by S. Ignatius, but they seem to fit more exactly the classes of persons we have to deal with in our own day.

[2] The one in the colloquy of the first meditation on sin, the other in the instructions for General Confession and Communion.

2. The second class will consist of devout persons, whether lay people or clergy, who are in the habit of making an annual retreat, and have a true desire to advance in spiritual life as far as they can, but at the same time do not feel themselves called to those higher ways of spiritual perfection which involve the acceptance of the evangelical counsels, either in the actual practice of them in the Religious state, or in their spirit while still living in the world, or who are anyhow debarred by circumstances from entering upon such ways.

With such persons as these, after they have been thoroughly grounded in the Exercises of the First Week,[1] the director may go on to those of the Second and following Weeks. Only, since these retreatants are not going to deliberate about the choice of a state of life, all that has to do with the Election, whether in the rules for Election themselves, or in the meditations outlined by S. Ignatius, will have to be modified accordingly. Thus in the Kingdom of Christ, the third point of the second part will need to be omitted, or treated in a different way. And the same thing is true also with regard to the Two Standards, the Three Classes, and the Three Modes or Degrees of Humility. Moreover the choice which the director makes of the Mysteries of our Lord's Life, and the manner of treating them, must equally be determined by the needs and circumstances of the retreatants. Some will be more suitable for lay people, others for priests; and all will need a different treatment from that which they would receive if addressed to Religious, for whom they are primarily designed.

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[1] For some instructions as to the manner in which this may be done, see Directory xxxvii.

[2] Annotation xviii must not be understood to forbid this. What is there said about not going beyond the Exercises of the First Week with this class of retreatants does not refer so much to the *subject-matter* of the meditations and contemplations of the Second and following Weeks (much of which, if treated in a simple way, is certainly not beyond the capacity of such persons, cf. Directory xix. 3), but rather to those higher thoughts and affections which have their roots in 'The Kingdom of Christ,' the 'Two Standards,' etc., and are intended to prepare the way for making an Election in some great and important matter. See Note 24, p. 18.

3. Those who are considering a possible vocation to the Religious life, or who have already entered upon it.

To these the whole of the Exercises may be given, but still in some cases with certain modifications. If the retreatants have not yet made their profession in Religion and are also priests, or such as may become priests, nothing will need to be changed. These are the very persons for whom the Exercises are primarily designed. If on the other hand they have already made their profession, then only the matter of the Election will have to be modified. Instead of deliberating about the choice of a state of life, their Election will be concerned with some point of further perfection in the state in which they are already fixed; or they may need to make use of the method for amending and reforming their life and state, which S. Ignatius also provides.

The same method of procedure should be observed with Religious women; only in their case all in the Exercises that relates to the sacred ministry will have to be omitted. Instead of this may be substituted, for active Orders, some exhortations to diligence and zeal in the corporal and spiritual works of mercy, according to their several Institutes and Rules; and for contemplative Orders some instructions on penance, mortification, reparation, and intercession, and of course in both cases alike some instructions on the method of prayer suitable to each.

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[1] If this has been done in previous retreats, the exercises of the First Week will not need to be dwelt upon so fully again, but they should never be entirely passed over, even with the most advanced retreatants. See Directory xi. 4.

## NOTE B

### ON THE PRINCIPLE AND FOUNDATION

In determining the scope and meaning of this Exercise the first thing to bear in mind is that S. Ignatius is giving us the *Principle and Foundation* of a whole body of Spiritual Exercises which are designed and intended to lead a man on to the highest degree of perfection of which he is capable. Therefore we must not seek for the full meaning of this Foundation, and especially of the first sentence of it, in any of those numerous adaptations which are from time to time issued from the press as retreats according to the method of the Exercises. Its full scope and meaning must be sought in the text of S. Ignatius himself, interpreted in the light of the consequences he has deduced from it; bearing in mind also the kind of persons for whom the Exercises are primarily designed.[1]

The Foundation, and especially the first proposition which it lays down concerning the end of man, may indeed be addressed to any man, Christian or non-Christian, Catholic or heretic; for it declares truths which should appeal to man simply as man, on grounds of reason and natural religion, quite apart from revelation and faith. And at times it may be useful to treat it in this way even in the case of Christians. For if they are convinced of its truth and importance on mere grounds of reason, how much more will they be so when the teachings of revelation and faith are afterwards added! But this is not the primary intention of S. Ignatius. His Exercises are *Spiritual Exercises*. They are addressed to those who are in the spiritual and supernatural order. The retreatants he has primarily in view are Christians and Catholics, not indeed always in a state of grace, but at least wishing to return to God in penitence; and he wishes to order their lives with a view to a supernatural end, viz. the love and service of God in the state of grace in this world, and the enjoyment of eternal life and beatitude in the world to come. Nor is this all. It is not even every Christian whom he considers fit to make the Exercises in their full and complete form; but only those who desire to profit by them to the utmost, and also have sufficient capacity and strength of character to reap the full fruit from them. That is to say, he has composed and ordered his Exercises not primarily for those who merely want to live an ordinary Christian life, maintaining themselves in a state of grace, and saving their souls in the sense of not losing them; but for those who desire to make notable progress in a spiritual life, and are prepared to give to God whatever He may ask of them. It is strong and generous souls such as these, however much they may be at present entangled in sin and worldly ambitions, that he has primarily in view. These alone are fit to make the Exercises in their integrity. To others who are more or less lacking in these requirements, only some portions of them are to be given, in many cases only the Exercises of the First Week, and even these will have to be modified and adapted to suit the needs and capacities of those who are to receive them. (See Annotations xviii–xx, and Additional Note A.)

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[1] See *Collection de la Bibliothèque des Exercices de Saint Ignace*, No. 9, *La Méditation Fondamentale*, by H. Watrigant, S.J., pp. 2–11, to which I am indebted for several remarks in this Note.

Addressing himself, then, in the first place to ardent and generous souls, S. Ignatius places man's end in the praise and glory of God.[1] If he had said that man was created to enjoy God he would have said what is perfectly true, and what he has indeed implied, as we shall presently see, in speaking of the salvation of the soul. But as he is enunciating the first principle of the loftiest spiritual life, and laying the foundation for the practice of the very highest perfection, he has preferred to put in the forefront the motive of the glory of God, which S. Bonaventure calls *finis principalior*. This is the ideal point of view according to which a man's life and actions ought to be directed; but at the same time S. Ignatius does not forget that in practice other motives, and definite acts of the religious and moral virtues, will be needed, and therefore he goes on to speak of the reverence and service which we owe to God, and of the salvation of the soul in which that reverence and service will find their eternal reward.

Yet here again in speaking of the salvation of the soul it is evident that he means very much more than merely escaping damnation. He includes in his thought every degree of perfection, up to the very highest, to which God may call a soul in this life and the next. Unless this were so the Foundation would not be adequate to the superstructure which he builds upon it. For the truths here enunciated underlie and support the whole body of the Exercises: not merely those of the First Week, which belong to the purgative way, but those also of the subsequent Weeks, which are designed to lead a soul onward through the illuminative and unitive ways to the highest degree of perfection of which it is capable. When, therefore, he goes on to say that *a man ought to make use of creatures just so far as they help him to attain his end, and to withdraw himself from them just so far as they hinder him* (*tanto-quanto*), he is not speaking merely of such things as are commanded or forbidden under pain of mortal sin, but of such a use of creatures or withdrawal from them as shall best promote that measure of spiritual perfection to which God may call each one, whether as a layman, a priest, or a Religious. And because such a use of creatures or withdrawal from them is possible only to a thoroughly mortified and disciplined soul, he adds immediately: *It is therefore necessary that we should make ourselves indifferent to all created things, in all that is left to the liberty of our free-will, and is not forbidden*; not merely, be it observed, to things which plainly involve sin, for these of course we are bound to withdraw ourselves from and to reject, with all the force of our will, but to *all* created things, including those which are lawful and left to our own choice. For unless we make ourselves indifferent even to lawful things, we shall be in danger of having an inordinate affection for them, and of desiring and choosing them when perhaps they are not God's will for us, nor conducive to His glory and our own advancement in the way of perfection. And then, as if to show that this indifference, on which he lays so much stress, is not mere apathy or insensibility, he adds at the end words which prepare the way for those greater offerings of love and devotion which we shall be invited to make in the meditations on the Kingdom of Christ and the Two Standards, and in the third Mode of Humility, which is the highest point of perfection to which the Exercises carry us: *desiring and choosing only that which leads us more directly* (*más nos conduce*) *to the end for which we were created.*

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[1] See Note 2, p. 28; and Note 1, p. 34.

Language such as this would be wholly out of place if S. Ignatius had been speaking only of what is required in order to save one's soul, in the sense of escaping damnation. It goes very far beyond such a conception of our end as that. In insisting upon a perfect indifference to all created things, even things lawful in themselves, and in enjoining us, even among these, to desire and choose only that which may lead us *more directly* to the end for which we were created, it looks forward to and lays the foundation for that closer following of our Lord in the way of perfection, to which the whole course of the Exercises is intended to lead us on.

Such is the full scope and meaning of this Foundation Exercise. In practice, however, we must be content to adapt our teaching to the capacities and dispositions of those to whom we give the Exercises. In the case of those who are not going beyond the First Week, because they *desire only to be instructed and helped to arrive at a certain degree of contentment of soul*, or because they are *simple and illiterate persons*, or wanting in *depth of character, or of little natural capacity, so that not much fruit can be expected of them* (Annotation xviii), it would be out of place to speak of this entire mortification of all inordinate affections, and perfect indifference even in things lawful, which S. Ignatius requires as the necessary foundation for the Exercises of the following Weeks, with their call to the closest following of our Lord in the spirit, and, if He should invite us thereto, in the actual practice of the evangelical counsels. These deeper teachings are reserved for those *who desire to profit to the utmost* (Annotation xx), and to whom therefore the complete course of the Exercises may be given. For others a simple consideration of the end of man and of creatures, with a view to avoiding sin, and persevering in the state of grace, will generally be sufficient.

It is for this reason that S. Ignatius wishes that the Exercises should be given by an experienced director, in order that he may adapt and accommodate them to the intellectual capacity and the moral and spiritual needs and dispositions of those who are to make them.

## NOTE C

### ON THE EXERCISE OF THE THREE POWERS OF THE SOUL

In the first meditation on sin S. Ignatius shows at some length how these powers are to be exercised in each of the three points. To the memory he ascribes a twofold operation ; first, a simple calling to mind of the fact: *to bring*, he says, *to memory the sin of the angels*, and then a fuller and more detailed remembrance and quasi-consideration, i.e. a remembrance which involves some exercise of the understanding also, viz. *how they were created in grace, yet not willing to help themselves by means of their liberty to reverence and obey their Creator and Lord, they fell into pride, were changed from grace into malice, and cast down from heaven to hell.* (See the first point.) All this S. Ignatius assigns to the memory, i.e. to the mind dealing with past events, partly by means of the memory proper and partly by means of the understanding working upon them. Thus we see that the exercise of the memory and of the understanding are not separated by any hard and fast line. They go together, and melt into one another. To the understanding he assigns only one act, viz. to reason and make deductions: *and then in turn to reason more in particular with the understanding.* This reasoning, however, is not to be merely an exercise of the speculative intellect, but should always have a practical end in view. We must not be content with the mere intellectual penetration and development of the truth upon which we meditate. We must draw practical conclusions and apply them to ourselves. To the will S. Ignatius assigns two operations; one is the concentration of our other faculties upon the subject of our meditation, *and then the will, desiring to remember and understand the whole;* the other is the movement and exercise of our affections, *and thus in turn to move still more the affections by means of the will.* But here again the affections are not to be moved for their own sake. Their exercise is indeed a most valuable part of our meditation, for it is in this that the fruit of prayer largely consists; but S. Ignatius always has a further end in view, and leads us on, especially in the colloquies, to definite petitions and resolutions.

All this is explained so fully in the first meditation because S. Ignatius wished to point out once for all in this opening Exercise how the three powers are to be used in all the others, viz. that the memory should help the understanding, and the understanding in turn should supply motives for moving the affections and determining the will, which is the principal thing to be sought for in prayer. For although the understanding is to be used that we may gain knowledge, yet more stress is to be laid upon the affections and an interior savour of the truth than upon drawing out a multitude of thoughts and considerations, however beautiful and ingenious they may be. Directory xiv. 2, 3.

The way in which the understanding and the affections should be exercised in meditation under the guidance of the Holy Spirit is admirably described by Father Benson in the following passage: 'The understanding,' he says, 'must not be exerted too laboriously. When we apply our understanding alone to Divine Truth, we call it study. Meditation is something more than this. The understanding is transported by the Divine inspiration beyond its natural limits. The unction which we have received of God teacheth us all things when we thus seek to be taught; not, that is, to be taught anything new, but to be taught so that the old truth may shine out before us with a new lustre, and continual freshness, and an individual correspondence of life.

'We should pass on as soon as we can from the work of the understanding to that of the will. The great object of meditation is to be found in the development of the affections. "He that loveth not knoweth not God, for God is love." The exercise of the understanding comes short of God unless the will reaches out after God, and so the affections must be rapt into the energy of God. The understanding may teach us to admire but we cannot truly know, unless we do more than this. We must love. The understanding does but supply the data upon which the affections are to act.

'Every effort, therefore, of the understanding, whatever its result may be, should lead us to love. If God reveal some truth to the understanding, we cannot but love it. If God leave the understanding in darkness, still we must be absorbed in love, holy, aspiring love, whereby we long the more to see, because we are left without any gift of vision. We know God wants to show Himself to us. Oh, it is often blessed to end a meditation with the simple desire: Lord, show me Thy glory.

'For we must always remember that the meditation has not merely to do with vague truth. We meditate in order to come to the Personal Truth, to God. As He is Love, it is only in the act of love that we can come to Him.

'Various affections ought therefore to be elicited in meditating upon the points which are given. The Holy Spirit will develop these, if we give ourselves up to His guidance. He teaches us the things of God more truly by leading us to proper affections towards God, than by giving us clear intuitions of what God is.

'Constant aspirations and devout acknowledgments uttered throughout the time of meditation in sweet colloquy with God are the really important part of the meditation. Sometimes, perhaps, these find their strongest utterance in the profound silence with which the soul waits upon God. God hears when we are silent, if our silence is the silence of love.

'It is not well to force ourselves to put into words what we would address to God. To pray thus is blamed by our Lord as being vain repetitions, the much speaking of the Pharisees. The words thus uttered are apt to be unreal. Instead of producing joy and comfort in the soul, such an effort throws the soul back upon its own incapacity, and makes it only despair of getting to God. If we will be content to look to Him as little children, He will draw out the powers of our intelligence to grasp His living Truth by the inspiration of His Holy Love.

'But then that look must not be the mere look of vacancy or idleness. We must know what we worship. We must rest upon the simple Truths of the Creed. We do not throw ourselves into an abyss of sentimentality when we fall down before God Who is Love. He welcomes us. The more we can thus feel ourselves to be passively correspondent with the Love of God in meditation, the better it will be for us. By giving ourselves up to hear Him speak, we gain the mysterious power of His Voice speaking within us. This is called in Holy Scripture, "praying in the Holy Ghost," and thus it is that we should "build ourselves up in our most holy Faith"' (R. M. Benson, *Benedictus Dominus*, Introductory Remarks, pp. xiv–xvii).

If the exercise of the will is to be fruitful it must issue in practical resolutions. These need not be new every time, nor need they always be directly suggested by the meditation. It is often better to renew the same resolution again and again till we have made some real progress in keeping it. But it should be renewed with increasing self-humiliation for our failures, with self-distrust, self-sacrifice, and a corresponding increase of reliance upon God, and hope in Him for grace to keep it for the future. In times of retreat, however, it will be best that our resolutions should be the direct outcome of the meditations as we make them one by one, and they should all lead up to that which is the main object of the retreat, either the choice of a state of life, or the reformation or perfecting of that state which we have already embraced.

## NOTE D

### On the First Exercise

The principal fruit to be drawn from this Exercise is *shame and confusion of face, seeing how many have been lost for a single mortal sin, and how many times I have deserved to be condemned eternally for my so many sins* (prelude). The ground of this shame and confusion is the multitude and malice of my sins, and this in turn may be measured by the severity of the punishment due to them. Now we may estimate the punishment due to our sins either directly by considering what we ourselves deserve, or indirectly by considering the punishment inflicted upon others. S. Ignatius uses both these methods in this meditation.

First, he bids us consider the *one* sin of the angels with its swift and terrible punishment, and from that consideration to infer how great must be the punishment due to our *many* sins, and how great therefore ought to be our shame and confusion for them. But this argument, powerful though it is, is open to one objection. The sin of the angels, it might be said, though it was but one, was nevertheless immeasurably greater than any number of the sins of men, because of the perfection of their nature, and the fact that they sinned in the more immediate presence of God,[1] and without the solicitation of any external temptation. Be it so; but S. Ignatius has another argument to bring forward. He bids us, in the second point, to consider how God punished the *one* sin of our first parents, and again to infer from that what must be due to us for our *many* sins. But here again the objection may be raised that Adam and Eve sinned in the Garden of Eden, and in the state of unfallen nature, and therefore their sin, though but one, was more culpable than our many sins committed in all the weakness of a fallen nature. Therefore in the third point S. Ignatius presses us closer still. He bids us consider the punishment of those who have sinned in a fallen nature like our own, first of some one individual soul now in hell for a single mortal sin, and then of the vast number of those who have been condemned for fewer sins than we have committed. Here indeed we contemplate the sins of those on the same footing as ourselves; yet still their sins are not our own personal sins. Therefore S. Ignatius brings forward his last and most powerful consideration in the colloquy, in which he wishes us to contemplate the humiliation and the sufferings which our own personal sins have brought upon the Son of God. Thus we are to measure the foulness and the malice of our manifold and multiplied sins in the light of the Incarnation and the Cross of Christ; and, we may add, in the light of all the manifold graces bestowed upon us in Baptism, Confirmation, Communions, Absolutions, in our vocation, it may be, to the priesthood or to Religion, and in countless other ways which each will know for himself.

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[1] In the presence of God, though not yet in the enjoyment of the beatific vision, which would have made sin impossible. No rational creature is admitted to that vision till after probation. S. Thomas, *Summa Theol.* 1ª Q.lxii. Art. i.; Suarez, *De Angelis*, V. ii. For the sin of Lucifer and his angels, consult treatises on theology.

But side by side with all this there runs through the meditation another thought. While we contemplate in each successive point the severity of God's punishment of sin in others, we cannot help thinking also of His forbearance and mercy to ourselves, who for our many sins have so often deserved to be lost eternally. And this thought is deepened and bears fruit in the colloquy, in which we contemplate Christ our Lord humbling Himself to become man and dying on the Cross for our sins, and then turning to ourselves, ask those searching questions, *What have I done for Christ* in the past? *What am I doing for Christ* now? *What ought I to do for Christ* in the time to come?

This is the twofold fruit we are to gather from this meditation, and carry with us all through the Exercises. For it is this sense of the number and the greatness of our sins, of the punishment due to them, and of the longsuffering love and mercy of God in sparing us till now; the thought moreover of all that Christ has suffered for us, and the little that we have as yet done for Him, nay rather the much that we have done against Him; it is this which will bring us into the right disposition to answer to that great appeal which our Lord will make to us at the beginning of the Second Week in the meditation on the Kingdom of Christ, and will urge us, in love and gratitude to Him, to range ourselves with *those who wish to show greater affection, and to distinguish themselves in entire devotion to the service of their eternal King and universal Lord,* and to *make* *offerings of greater worth and moment*, such as are expressed in the great act of self-oblation with which the Exercise ends.

The same thought runs on into the Third Week, in which the sixth point of every contemplation on the Passion of our Lord is *to consider how He suffers all these things for my sins, and what,* in consequence, *I ought to do and suffer for Him.* And it reappears at the close of the Exercises, in the first point of the Contemplation for obtaining Love, where, after calling to mind *the benefits received of creation, redemption, and particular gifts,* and *pondering with great affection how much God our Lord has done for me, and how much He has given me of that which He has,* I am *to reflect upon myself, considering what I, on my part, with great reason and justice, ought to offer and give to His divine Majesty.* So that the thought of our sins and God's forbearance and forgiveness, and of the response of gratitude and love, and whole-hearted devotion and service which we owe to Him, runs all through the Exercises from beginning to end. Indeed all the resolutions and sacrifices we may be called upon to make in the course of them, are only the application to particular cases of the resolution contained in germ in the colloquy of this first meditation, viz. that we should be ready to do and bear everything for Christ Who has done all and given Himself wholly for us. It is therefore of the utmost importance that we should enter deeply into the thoughts and affections belonging to this meditation, and especially to the colloquy with which it closes, and that we should recall them frequently in all the other Exercises of this and the following Weeks.

Father Rickaby points out that in order to make this meditation it is not necessary to be, or even to have once been, a great sinner. A man may have in view 'not so much his *sins* as his *sinfulness*, his propensity to sin, especially in respect of pride and sensuality, and the danger of his sinning in the future,' unless he is thoroughly humble and is continually seeking to deepen his fear and horror of sin. Or he may consider his manifold sins of omission, his slothfulness and negligence, the unprofitableness of his service, and the little he has yet done for Christ, Who has done and suffered so much for him. Or his meditation may express itself chiefly in acts of gratitude and thankfulness to God for His longsuffering and forbearance with him through years of sin and negligence, and in prayer that now at length he may begin to bring forth some more worthy fruits of repentance and amendment. Thus the Exercise may be adapted to the needs of every soul, whatever its past history or its present state; for all these considerations may well produce in us that *shame and confusion of face* which is the principal fruit we are to draw from it.

## NOTE E

### ON THE SECOND EXERCISE

In the first Exercise we thought chiefly of sin and its consequences in others, in the rebel angels, in our first parents, and in some one soul now in hell: sins in each case fewer in number than our own, yet visited with such swift and terrible punishments. Now in this second Exercise we come to the consideration of our own personal sins. And the fruits we are to gather from our meditation are (1) *great and intense sorrow and tears for our sins* (second prelude); (2) a profound sense of our nothingness and vileness, which is the root of humility and the foundation of all true spiritual life and progress; (3) gratitude to God for His forbearance with us, sparing us hitherto and giving us time for repentance; (4) resolution of amendment for the future.

In the first point S. Ignatius bids us pass in review all the sins of our past life, that we may have at least a general knowledge of their number and kinds. In the second, to weigh the foulness and wickedness of each mortal sin in itself, even supposing that it were not forbidden by God. In the third, by the aid of multiplied comparisons, to consider our own nothingness and vileness, who have dared to commit such sins, and to view ourselves as nothing but a mass of corruption both in body and soul. In the fourth, to dwell on the greatness of God against Whom we have sinned, comparing one by one His glorious attributes with their contrary qualities in ourselves. In the fifth, to be moved with wonder and gratitude at the forbearance of God in preserving us in life, and suffering the holy angels and saints to guard us and pray for us, and all creatures to minister to our needs. The Exercise is to be ended with *a colloquy of mercy, reasoning and giving thanks to God our Lord, that He has given me life until now, and resolving through His grace to amend for the future.*

S. Ignatius recognizes that the exercitant will need consolation after such a painful and humiliating meditation, and therefore he leads us at its close, both in the last point and in the colloquy, to dwell much on the forbearance and mercy of God. It should be noticed also that he does not here, as in the colloquy of the first Exercise, bid us ask ourselves what we ought to do for Christ. For what indeed could a sinner hope to do, who has just seen himself to be so utterly nothing and vile, so powerless for good, and so prone to every kind of evil? One thing only can he dare to ask, viz. that by the grace of God he may at last bring forth some real fruit of penitence and amendment.

It is evident that in this meditation, as in the preceding one, S. Ignatius is thinking chiefly of mortal sins. And the same of course is true of the meditation on hell: for it is only on account of mortal sin that any soul will be condemned to hell.

Several reasons may be given for the omission of any express mention of venial sin. First, because it is sufficient for salvation to have contrition for our mortal sins. Secondly, because a soul which has the *great and intense sorrow* for mortal sins, which is one of the chief fruits to be sought in this meditation, will assuredly have sorrow for venial sins also. Thirdly, since all the Exercises of the First Week are designed to bring a man to a profound humiliation and contempt of himself, S. Ignatius would have him recall and dwell upon those sins the memory of which will most conduce to this end. Fourthly, because the Exercises of the Second and following Weeks will, if rightly made, kindle in the soul such a fire of love for our Lord, that it will burn up and destroy not only venial sins, but all inordinate affections also, which are the roots from which they spring.

There is no reason, however, why some meditations on venial sin and on the punishments due to it, should not be added; and indeed, if there is time, it will generally be of advantage that this should be done. Such meditations will not only deepen our contrition for venial sins, but will also help us to have a hatred and fear of them, lest, as S. Ignatius warns us, in the second prelude to the meditation on hell, they may chill our love for God, and so prepare the way for a fall into mortal sin.

This second Exercise, like the first, may well furnish matter for more than one meditation.

## NOTE F

### On the Third and Fourth Exercises

*The third Exercise is a repetition of the first and second,* and *the fourth is made by resuming the third,* i.e. it is a repetition of a repetition.

The principal fruits to be gathered from these two Exercises are mentioned in the colloquy, which is to be used with both of them. They are (1) an interior knowledge and feeling of our sins, and abhorrence of them; (2) a sense and abhorrence of the disorder of our actions, in order that we may amend and order ourselves aright; (3) a knowledge of the world, that, viewing it with horror, we may put away from ourselves vain and worldly things.

The first of these is practically the same as the fruit we ask for in the second prelude of the preceding Exercise.

With regard to the second, it has been already explained (Note 29, p. 65), that by *the disorder of our actions* we are to understand actions done without due regard to the principles laid down in the Foundation, actions in which we make ourselves or other creatures the end instead of God and His will. And since the root of this disorder is to be found in our inordinate affections, it is to the mortification and discipline of these that we must turn our attention. Only so far as this is accomplished shall we be able to order our lives and actions aright.

Lastly, with regard to the world and its vanities, which make such constant and powerful appeals to our disordered affections, we shall do well to ponder the words of the beloved disciple: 'the whole world lieth in wickedness,' or 'in the wicked one' (1 S. John v. 19). 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever' (ib. ii. 15–17). And those of S. James: 'The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God' (iv. 4).

Those, therefore, who have forsaken the world must take care lest they be again ensnared by it, and drawn back little by little into conformity with it. Those on the other hand who have to live in the midst of it, must arm themselves against its fascinations and seductions with serious and strong resolutions, so that while living in it they may keep themselves 'unspotted from' it (S. James i. 27).

Thus we see how these two repetitions mark an advance upon the previous Exercises. We are to seek now not only for a knowledge and hatred of our *sins*, but to lay the axe to the roots from which they spring, by mortifying our inordinate affections, and putting away from ourselves the world and its vanities.

Meditation on death will greatly help us here by convincing us of the vanity and instability of the world, and so detaching our affections from it. See Directory xv. 4.

## NOTE G

### ON THE FIFTH EXERCISE

The fifth Exercise has a close connexion with the meditations which have preceded it. In them we have been led, through a deep sense of shame and confusion for our sins, to the sorrow of contrition: the sorrow which springs from love and gratitude to God, Who has not cut us off in our sins, but has showed such pity and mercy towards us, sparing us until now, and giving us time and grace for repentance and amendment. We feel love and gratitude now, but what if, through our faults, i.e. our venial sins and negligences, we should forget what we owe to God, and becoming lukewarm should again fall back into mortal sin?

It is to guard against this danger that S. Ignatius would have us meditate upon hell, and accordingly the first fruit we are to seek for in our meditation is *an interior sense of the pain which the lost suffer, in order that if through my faults I should forget the love of the eternal Lord, at least the fear of punishment may help me not to fall into sin* (second prelude).

There are two things to be noticed here. In the first place, what we ask for is not merely knowledge, but an *interior sense* (*interno sentimiento*) of the pains of the lost. It is for this reason, no doubt, that S. Ignatius does not give us a meditation on hell in the ordinary way by the exercise of the three powers of the soul, but directs us rather to the application of the interior senses of the soul, as the more effectual method of producing the result he desires.

Next it should be noted that this is the first place in which he speaks directly of fear as a motive, and even here it comes in only as a secondary motive, in case we should forget the love of God which ought to be our primary motive for resisting sin. Indeed throughout the Exercises S. Ignatius seeks to lead us far more by love than by fear. Always, and in every possible way, he seeks to awaken our love and gratitude in response to the love of God and His forbearance with us. So far as he does speak of fear it is only as an additional safeguard in case love should forget her duty.

The second fruit we are to gather from this Exercise is pointed out in the colloquy. It is an intense gratitude to our Lord, because He has not cut us off in our sins and suffered us to fall into hell, but on the contrary has always until now showed such pity and mercy towards us.

It may be noticed that in speaking in this Exercise of the pain which the lost suffer, S. Ignatius directs our thoughts mainly to the pains of sense. Two reasons may be given for this. First, in the previous meditations on sin, it is chiefly the root of pride and self-will that he seeks to lay bare and destroy; whereas in this Exercise, by applying the senses of the imagination to the bodily pains of the lost, we are to gain such a vivid realization of them as shall prove an effectual check upon the indulgence of the flesh. And secondly, it would hardly have been in point here to speak of the pain of loss. The object of this meditation is to deter a soul from sin by *fear*, in case it should become lukewarm and forget the love of God. Now a lukewarm soul has little fear of the pain of loss. If it does not fear to lose the grace and presence of God now, how should it fear to be parted from Him for ever? But when love grows cold or is lost, fear of the pains of sense may still avail to deter it from sin, or to recall it when it has sinned. There are, of course, other places in the Exercises where the pain of loss does come in, at least indirectly, and where we may fitly enlarge upon it. In the Foundation, for instance, the thought of the salvation of the soul, i.e. its perfect well-being and happiness both here and hereafter, suggests at once the opposite thought of the misery of a soul that fails to attain its end, and loses God for whom it was formed. And again, in the third point of the first Exercise, in meditating upon *the particular sin of some one person who for one mortal sin has gone to hell*, we may rightly dwell upon the pain of loss, which is indeed the chief element in eternal punishment. See S. Chrysostom, *Hom. in S. Matt.* xxiii. 9, and S. Augustine, *Enchir.* 112.

The pain of sense is generally thought to be referred to in our Lord's words about the worm that dieth not and the fire that is not quenched (S. Mark ix. 48). Different interpretations of these words have been held within the Church. Some have taken them literally, others as metaphorical.

Both the worm and the fire have commonly been regarded as metaphorical in the East. Of the fire S. John of Damascus says that it is not material as our fire, but such as God knows of (*De Fid. Orth.* iv. 27). S. Augustine, on the other hand, inclined towards the fire being literal and the worm metaphorical, but was careful to leave the question open (*Enchir.* 113; cf. *De Civ. Dei* xx. 22). S. Thomas Aquinas says the same (*Summa Theol.*, supp. xcvii. 2, 5, 6), and this has been the most usual teaching in the West since his day.[1] In any case it would seem from our Lord's words in S. Matt. x. 28 that there will be suffering of the body as well as of the soul.[2]

From all that has been said in the notes upon these Exercises of the First Week it will be seen how carefully S. Ignatius seeks, even when dealing with the most awful subjects, to inspire us with hope, and gratitude towards God our Lord, never representing Him as an exacting and severe Judge, but always as merciful and longsuffering. This is especially noticeable in the colloquies at the end of every meditation. In every case it is the love, the longsuffering, the pity and mercy of God and our Lord which we are especially directed to contemplate, and to which we are encouraged to address ourselves. Nowhere do we find a single harsh word which might lessen our confidence in the love of God. Nowhere is the thought of sin and its eternal punishment presented in such a way as to cast us down in despair, but always so as to awaken a grateful acknowledgment of God's mercy in having spared us hitherto, and at the same time to inspire us with hope and resolution of amendment. It is much to be wished that all directors in giving the Exercises, as well as in preaching and in the Confessional, would bear this in mind, and endeavour, after the example of S. Ignatius, to lead sinners to penitence by way of love, to encourage them and give them hope, and to win them little by little to a desire of following our Lord in closer and more perfect ways.

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[1] Cf. Stone, *Outlines of Christian Dogma*, p. 268; and Pusey, *What is of Faith as to Everlasting Punishment*, pp. 18–24.

[2] For an interesting speculation as to the nature of the sufferings of hell, see Rickaby, *Everlasting Punishment*, Catholic Truth Society.

## NOTE H

### On the Matter of the Meditations of the First Week

In the fourth of the twenty Annotations S. Ignatius speaks of each Week of the Exercises as comprising an indefinite number of days, to be curtailed or prolonged according as the retreatant gains more quickly or more slowly the fruit which he is seeking. (See also Directory xvii. 1.) Yet when we come to the Exercises themselves it would appear at first sight as if he had appointed only five meditations for the whole Week, viz. two on sin with their repetitions, and one on hell, and that all these were to be made on one and the same day. Now it is certain that the proper fruit of this Week will hardly ever be attained in a single day. How then, if the time is to be prolonged, are the other days to be provided for?

Two courses are open to us. Either the meditations given by S. Ignatius must be subdivided so as to furnish matter for more days, or meditations on other suitable subjects must be added. Both these courses are legitimate, and indeed both of them may be followed at the same time.

Of the first S. Ignatius speaks in Annotation xix, where, in explaining how the Exercises may be given to one who is much occupied with necessary business and can only find time for one meditation each day, he directs that the meditations on sin and its punishments should each of them be divided into three: *let him*, he says, *during three days, each morning for an hour, make the meditation on the first, second, and third sins; then at the same hour on three other days the meditation on the review of sins, and afterwards for three other days at the same hour on the punishments corresponding to sins.*

It is no doubt partly for this reason, as has been already pointed out (see Note 4, p. 52), that S. Ignatius calls the points of the first meditation on sin *principal points*, because each of them may be divided into several subordinate points and formed into a separate meditation, e.g.:

Meditation I. The Sin of the Angels.

i. Their state and condition before their sin.

ii. Their sin itself, its character and circumstances.
iii. The results and punishment of their sin.

And in like manner with the other two principal points:

MEDITATION II. THE SIN OF OUR FIRST PARENTS.

i. Adam and Eve before their sin.
ii. Their temptation and their sin.
iii. The consequence of their sin to themselves and their posterity.

MEDITATION III. THE SIN OF SOME ONE LOST SOUL.

i. That soul before its sin.
ii. Its temptation and sin.
iii. The consequence of its sin: it is now in hell.

Again from each of these three meditations may be formed three more. Take, for example, the second, on the sin of our first parents, each of the three points of which may be formed into a separate meditation as follows:

MEDITATION I. ADAM AND EVE BEFORE THEIR SIN.

i. Sinless: all their powers and faculties in perfect harmony and due subordination to their reason and conscience.
ii. Created in the image of God, and moreover constituted in grace so as to hold intimate communion with God.
iii. Placed in Paradise to dress it and keep it for God, and that their obedience might be tested.

MEDITATION II. THEIR TEMPTATION AND THEIR SIN.

i. They listen to the serpent.
ii. They distrust God's love, and doubt His word.
iii. The threefold nature of their temptation, appealing to the lust of the flesh, the lust of the eyes, and the pride of life.

MEDITATION III. THE CONSEQUENCES OF THEIR SIN TO THEMSELVES AND TO THEIR POSTERITY.

i. Death: spiritual and natural.
ii. A long life of toil and penance; yet with the promise of a Redeemer.
iii. The corruption of the human race through so many generations, and the loss of so many souls in hell.

These are just a few examples of how points may be multiplied by division, and how fruitful the matter of a meditation may become when so divided. Indeed one reason why a meditation is uninteresting and unfruitful is often because the subject is too large. It wants division. This reduction of a large subject to a more manageable compass does in fact for our mental and spiritual food what the knife does for bodily food: it makes it more digestible and therefore more nourishing (cf. Fr. Morris, S.J., *Instructions for Novices*, p. 12), for, as S. Ignatius reminds us, *it is not the abundance of knowledge which fills and satisfies the soul, but to feel and taste the matters interiorly* (Annotation ii).

In the examples given above there are always three points to each meditation; but there is no reason why they should not be more or fewer in number. We should divide a subject into whatever number of points is most convenient.

A similar method of subdivision may be followed with the other meditations of this Week.

The second course, viz. the addition of other subjects, such as Death, the particular and the general Judgment, Purgatory, etc., is sanctioned by the Directory xiv. 1, xv. 4, where it is said that these subjects should hardly ever be omitted because of the great power they have to wean the soul from the love of the visible things of this world, and to inspire it with a holy fear of God; and also by the Vulgate version in some additional words at the end of the meditation on hell,[1] which, though not in the Spanish Autograph, are without doubt an interpretation of the received tradition, and are in accord with what we know to have been the practice of S. Ignatius and the earliest Fathers of the Society.

Fr. Roothaan and others think that the Directory means that these additional meditations should follow and not precede the meditation on hell. In favour of this opinion may be urged the language of the Directory itself, if strictly pressed, *possunt addi alia* (xv. 4); and also the fact that though logically these meditations would come before that on hell, yet they will often gain much in force and solemnity if made after it. On the other hand Fr. Antoine Denis[2] contends that the germs of these additional subjects are really contained in the meditations provided by S. Ignatius, and may be introduced and developed by the director in whatever order he thinks best.

Certainly a careful reader will not fail to notice how many of these additional subjects are indicated in the text of S. Ignatius, or at least suggested by it. The thought of death, for instance, is naturally suggested by the first prelude of the first meditation on sin, where the exercitant is directed to contemplate his soul as imprisoned in a *corruptible body*; and again in the second point, where we can hardly help thinking of death as a part of the punishment of our first parents. So also in the third point the thought of the particular judgment is suggested by the words: *how such an one has been justly condemned.* Or again, in the second prelude of the meditation on hell we meet with words which suggest the subjects of venial sin and lukewarmness: *if through my faults*, i.e. venial sins and tepidity (see Note 33, p. 66) *I should forget the love of the eternal Lord.* Or, to give one more instance, the colloquy of the second meditation in which we give thanks to God for having *given me life until now*, at once suggests the thought of the mercy and forbearance of God, which we may follow out in meditations on the parable of the Prodigal Son, or on any notable instances of penitence and forgiveness, such as S. Mary Magdalene and S. Peter. For these subjects also belong to the First Week, and will be a great help in disposing the exercitant to make a good confession and communion. See Directory xvii. 2.

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[1] See the end of note 35, p. 68.

[2] *Commentarii in Exercitia Spiritualia S.P.N. Ignatii*, tom. i. p. 241 sq.

These are but a few instances which may serve to show how a skilful director may find much more material in the text of S. Ignatius than appears on the surface. Fr. Rickaby suggests a third alternative, viz. that S. Ignatius intended the same five Exercises to be repeated day by day, as long as might be needful, though with the introduction of some new points in order to avoid tedium. And this seems to be supported by the Directory xiv. 1.

The truth would seem to be that partly for the sake of brevity, and partly in order to show the order to be observed each day, viz. that there should be five Exercises, consisting of two meditations with two repetitions and an application of the senses, S. Ignatius has compressed the whole of the material to be dealt with in the First Week into these five Exercises, leaving it to the director to distribute this material into as many meditations as he may think fit.

Thus Fr. Denis draws out a scheme of meditations for six days, as follows:

### FIRST DAY

1*st Exercise.* The creation and end of the angels—their probation and the fall of some of them—their transformation into demons.

*2nd Exercise.* Punishment of the angels' sin. Loss of heaven —cast down into hell.

*3rd Exercise.* Repetition of the above two.

*4th Exercise.* Resumption of the third.

*5th Exercise.* Application of the senses to the angels' sin. The war in heaven—they are cast out into hell—the eternity of their punishment.

### SECOND DAY

*1st Exercise.* Creation and end of man—his probation and fall —the change it wrought in his condition.

*2nd Exercise.* Punishment of his sin. The threefold sentence (Gen. iii. 14-19)—penalties in this life—corruption of the race.

*3rd and 4th Exercises.* Repetition and resumption.

*5th Exercise.* Application of the senses. The sentence of death —the entrance of death into the world—the accessories of death.

### THIRD DAY

*1st Exercise.* The loss of a soul for one mortal sin. The soul in the state of grace—its temptation—its fall.

*2nd Exercise.* Effects of that one sin. Death of the soul— death of the body—eternal death in hell.

*3rd and 4th Exercises.* Repetition and resumption.

*5th Exercise.* Application of the senses to the particular judgment. The soul appears before its Judge—the account rendered—the sentence.

### FOURTH DAY

*1st Exercise.* Review of the sins of one's whole life. Mortal sins—venial sins—lukewarmness and sloth. (2nd Exercise, point 1.)

*2nd Exercise.* The foulness and malice of sin—its foulness, in general—in its several species—its malice. (2nd Exercise, point 2.)

*3rd and 4th Exercises.* Repetition and resumption.

*5th Exercise.* Application of the senses to the first prelude. The soul imprisoned in the body—the whole self, body and soul, an exile among the brute beasts—in this vale of misery.

### Fifth Day

1*st Exercise.* What am I in comparison with all men; what are men in comparison with the angels and saints?—What are all creatures in comparison with God?—My own nothingness, and vileness both in body and soul. (2nd Exercise, point 3.)

2*nd Exercise.* Consideration of the attributes of God against Whom I have sinned, contrasted with their opposite qualities in myself. (2nd Exercise, point 4.)

3*rd and* 4*th Exercises.* Repetition of the two preceding Exercises, with exclamation of wonder that God and His creatures should have spared me hitherto. (2nd Exercise, point 5.)

5*th Exercise.* Application of the senses to the last Judgment. Predictions and warning signs of it—the resurrection of the dead and their judgment—the final sentence of woe. (This subject is mentioned in the sixth of the ten Additions.)

### Sixth Day

1*st Exercise.* Hell, the pains of sense. Considered in general and in their totality—as adapted in intensity and kind to the deserts of each sinner—continuous and eternal.

2*nd Exercise.* The pain of loss. In the memory and intellect —in the will—despair.

3*rd Exercise.* Repetition of the two preceding exercises.

4*th Exercise.* The danger of falling away from our good resolutions through venial sins which lessen love—and prepare the way for mortal sin—the foulness and ingratitude of even venial sins.

5*th Exercise.* Application of the senses to hell, as outlined by S. Ignatius.

## NOTE I

### On the Form of the Meditations of the First Week

Three different forms of meditation are found in the First Week, viz. (1) meditation by means of the three powers of the soul; (2) repetition; (3) application of the senses. Any additional meditations, beyond the five outlined by S. Ignatius, should be reduced to one or other of these three forms. It will be useful to say something about each of them.

## § 1

### *Meditation by means of the Three Powers of the Soul*

Two things are to be distinguished here, the points of the meditation and the exercise of the powers. The points may be formed in one of two ways: (1) by dividing the subject-matter of the meditation into a certain number of parts, as in the first Exercise on the triple sin, in which case the three powers are exercised in each point; or (2) by applying the several powers as separate points to one and the same subject-matter. Thus in the second Exercise, on our personal sins, the first point is mainly an exercise of the memory; the second, third, and fourth, of the understanding; and the fifth, of the will. The fifth Exercise also, which consists in the application of the interior senses, follows this form, the application of each sense constituting a separate point.

In the first case, where the points are derived from a division of the subject-matter, and the three powers are exercised in each, it is plain that each point may be made into a separate meditation. See Additional Note H. Sometimes this division of a meditation will come about of itself by our being led to spend the whole time of our prayer on one point. It is such a case as this that S. Ignatius has in view when he says in the fourth Addition (p. 71): *In the point in which I find that which I desire, there I will rest, without being anxious to proceed further, until I have satisfied myself.*

The other case, in which the points are formed not by a division of the matter, but according to the order in which the powers are exercised, may sometimes be convenient when the subject-matter of the meditation is a single proposition or idea which does not readily admit of division, and yet includes or suggests a large number of considerations and reflections. In such cases it may often be best first to apply the memory to the whole subject, and then the understanding in a succession of points, taking up in order each of the considerations and reflections suggested, and lastly to exercise the affections and the will. S. Ignatius, as has already been said, gives us an example of this method in the second Exercise on our personal sins. The subject of this meditation might be briefly stated in the proposition, 'I am a sinner.' In the first point I exercise my memory, reviewing the chief sins of my past life. Then various considerations arising out of the fact that I have thus sinned are dealt with by the understanding in the second and two following points; and lastly the affections and will are brought into play in the last point and the colloquy. It should be added, however, that this separate exercise of the powers in different points is never absolute. They cannot in practice be entirely isolated from one another. All that is meant is that in some points it is chiefly the memory that comes into play, in others the understanding, and in others again the will. But the first method of arranging the points, according to a division of the subject-matter, is far the more usual.

What has been here said is not to be understood as if the exercise of the three powers belonged only to meditation, and had no place in repetitions or in the application of the senses. The three powers must indeed be operative more or less in every form and degree of prayer, even in the highest mystic states; only then their operation, especially that of the understanding, is so subtle and quiet as to be often imperceptible. All that is meant is that in ordinary meditation the operation of the three powers can be most clearly distinguished, and forms indeed the very substance of the exercise.

## § 2

### *Repetition*

A repetition differs from a meditation in two respects. First, in making a repetition we are not to dwell at length on all the points of the former meditation, but to make a selection, *marking and dwelling on the points in which we have felt greater consolation, or desolation, or greater spiritual relish.*[1] For consolation is a sign that the Holy Spirit desires us to dwell on those points in which we have experienced it, and to lead us along that way; while desolation is often due to some fault or negligence on our part, or may be caused by the devil in order to hinder the fruit of our meditation. In both these cases it must be met by returning to the points in question, and persevering in our meditation with humility and confidence in God. For it may often be that these are the very points on which it is most important for us to dwell, and from which we shall eventually reap most fruit, and even consolation, if we have courage to persevere. See Directory xv. 3.

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[1] The Third Exercise, p. 64.

Secondly, in a repetition the work of the understanding is to be restrained, in order that we may give more scope to the exercise of the affections and the will. The work of the understanding has to a great extent been accomplished in our first meditation; now we have only to gather in the fruit and feed upon it. It is no doubt for this reason that S. Ignatius multiplies the colloquies in this form of Exercise. Repetitions should in fact be made more after the manner of affective prayer than of meditation strictly so called.

How much importance S. Ignatius attaches to these repetitions is apparent from the frequency with which they are prescribed. Not only in this First Week do we find the first and second meditations followed by two repetitions, i.e. by a repetition twice made, or in other words, a repetition of a repetition; but in all the other Weeks we find a similar, or even more frequent use of the same expedient. Indeed in the Second Week, from the fifth day to the twelfth, inclusive, only one Mystery is appointed for each day, upon which we are to make two contemplations,[1] followed by two repetitions, and then an application of the senses, which is itself a kind of repetition. These frequent repetitions help us to enter more deeply into the truths upon which we meditate, or the mysteries which we contemplate, and to gain more abundant fruit from them. Without them our meditations would often be in danger of becoming shallow, scarcely going beyond the intellectual exercise, and missing that interior savour of the truth which S. Ignatius is so anxious that we should enjoy. (See Annotation ii, and Directory xv. 2.)

### § 3

### *Application of the Senses*

The third form of meditation is that which S. Ignatius calls the application of the senses. It is, of course, not the bodily senses, but the interior senses of the soul, either imaginative or intellectual, which are here meant.[2]

How the application of the senses differs from ordinary meditation is explained in the Directory xx. 3, where meditation is described as being more an exercise of the discursive reason, whereas the application of the senses does not proceed by reasoning and drawing conclusions, but simply rests in those sensible aspects of things which appeal to the eye and ear and other senses, drawing fruit from them, and finding in them spiritual delight and profit. Not that the work of the understanding is altogether absent, for S. Ignatius is careful to add that after the application of each sense we are to reflect on ourselves and to draw some fruit. (See Second Week, fifth contemplation, p. 93.) This reflection, however, should be made very simply and briefly, and we should pass on at once to the exercise of the affections and the will, as in the case of a repetition.

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[1] For the difference between a second contemplation of a subject and a repetition see note 63, p. 108.

[2] See De Ponte, *Meditations*, vol. i, Introduction § xi; and vol. ii, med. xxvi; Gagliardi, *Commentarii*, Cap. II. §§ ii, iii; and Ferrusola, *Commentaria*, pp. 293–300.

The senses are usually applied to matter upon which we have already meditated and made one or more repetitions. If this is not the case with the Exercise on Hell, the reason would seem to be that S. Ignatius wished to give, at the beginning of his book, an example of each kind of Exercise which was afterwards to be employed, and therefore selected as an example the first subject occurring in the course of the Exercises, which especially lends itself to this form of treatment. There is, however, no reason why we should not first make a meditation on hell in the ordinary way by the exercise of the three powers of the soul, and afterwards apply the senses.

More will be said on this form of exercise when we come to the Second Week, in which its use becomes much more frequent and important. (See Additional Note O, § 2, pp. 253–6.)

## NOTE J

### ON THE KINGDOM OF CHRIST

Before speaking of the fruit which S. Ignatius would have us gather from this meditation, it will be well to recall the dispositions of mind and heart which the exercitant is supposed to bring with him as he enters upon it.

First, then, he has had it brought home to him in the meditations of the First Week, how often and how grievously he has sinned and deserved punishment, not once only, as the rebel angels, and our first parents, and many others since then who for one unrepented mortal sin are now in hell, but times out of number; how, moreover, he is, in the sight of God, as some foul ulcer from which there flows a perpetual stream of corruption and sins; and how the cause of all this has been his deep-seated pride, his unmortified passions, his self-love and love of the world, by all of which he has been deceived and led astray, so as to choose the short-lived pleasures of the body, and the vain honours of the world, at the cost of all the misery and degradation which they have brought upon him here, and the bitter and eternal pains of hell which await him hereafter.

At the same time he has been filled with gratitude, as he has come to realize, in those same meditations, how marvellous has been the longsuffering and forbearance of God towards him, pouring upon him all manner of benefits, preserving him until now in life, and giving him time and opportunity for repentance; and also how great beyond all measure has been the love and pity of Christ our Lord, which brought Him down from heaven, to take upon Him the form of a servant, and after a life of toil and suffering to die upon the Cross for his sins. (See the colloquy of the first Exercise, the fifth point of the second, and the colloquy of the fifth.)

It is to one who has passed through such experiences as these, who moreover has made his general confession and received absolution, and in whose heart are still echoing those words: *What have I done for Christ? What am I doing for Him now? What ought I to do for Him?* (colloquy of the first Exercise)—it is to one so disposed that S. Ignatius proposes this great meditation on the Kingdom of Christ, in which we contemplate our Lord as the Captain of our salvation, calling all men to follow Him in His warfare against sin, the world, and the devil, and promising that in proportion as they are partakers of His labours here they shall hereafter be partakers also of His victory and His glory.

The fruit we are to gather from this meditation is a strong and generous resolution to devote ourselves henceforth to the service of Christ our Lord, following Him in the perfect fulfilment of the commandments, or, if He should be pleased to choose and call us to such a life and state, in the observance also of the evangelical counsels.

The first part of this resolution, viz. to follow our Lord in the perfect fulfilment of the commandments, grows out of the considerations which are advanced in the first point of both parts of the meditation, in the latter of which Christ our Lord speaks and says to the whole world and to each one in particular: *My will is to conquer the whole world and all My enemies, and thus to enter into the glory of My Father. Whosoever, therefore, desires to come with Me must labour with Me, in order that following Me in suffering, he may likewise follow Me in glory.*

This call is addressed to *the whole world*, and S. Ignatius bids us consider, in the second point, *that all who have judgment and reason will offer their whole selves for the work.* All, that is to say, to whom the knowledge and call of Christ come are bound, as reasonable men, to devote themselves to His service, and to follow Him in His warfare. To this service and warfare we were all of us pledged when we were made Christ's soldiers and servants in our Baptism and promised to fight manfully against sin, the world, and the devil, and to keep God's holy will and commandments unto our life's end. Therefore for us it is no longer a question whether we shall enlist under Christ's banner or not. We have enlisted; and what we have to do in this meditation is to renew our allegiance to our King and Captain, and to pray earnestly for grace to keep our engagements more truly, and to serve Him better.

So much for the first part of the resolution.

The second, or conditional, part containing the further and more precious fruit, which some may be invited to gather from this meditation, viz. the desire and resolution to follow our Lord in the spirit, and if it may be so, in the actual practice of the evangelical counsels, springs from motives which appeal not merely to judgment and reason, but to love and gratitude, and the desire to imitate Him as closely as possible in His life of poverty, humiliation, and sufferings. This is set before us in the third point of the second part of the meditation, and in the great act of self-oblation with which the Exercise ends. But since this more perfect way is not for all, but only for those to whom our Lord may give the vocation, the condition is immediately added: *if only Thy divine Majesty be pleased to choose and receive me to such a life and state*, or as the same thing is expressed a few lines above, *provided only it be to Thy greater service and praise.*

If, however, the exercitant has already made his profession in Religion, then for him this condition no longer has place. Our Lord's will for him has been made known. He has been chosen and called, and has answered to the call and sealed it by his profession; and now he has only to renew an offering already made, desiring and praying that, by the grace of God, he may make it still more perfectly, and, if it should be the divine will, may have his sincerity tested by the experience of some real hardships of poverty, or some actual suffering of humiliations and contempt, in order that thereby he may be more truly conformed to the likeness of Christ.

On the other hand, if any one who makes this meditation should not be called by our Lord to the Religious state, or should be hindered by marriage or some other cause from entering upon it, and yet should find himself among those *who desire to show greater affection*, and to *make offerings of greater worth and moment*, let him not think that he is debarred from doing so. He may always offer himself to our Lord to imitate Him more and more perfectly in the spirit and love of poverty, humiliations, and the Cross; and so doing, he may perchance excel some in the Religious state who have not so fully responded to the high vocation which has been given to them. 'The actual observance of the counsels,' says Fr. Rickaby, 'is not for all exercitants, not even for the most generous. But the spirit of the evangelical counsels is for every high-souled Christian.'

From what has just been said it will be easy to see what this Exercise, which is as it were a second Foundation for all the following Exercises, adds to that first Foundation which we have already considered so fully. There the fruit we sought to gain was such a measure of indifference to all creatures that we may be able to use them or reject them just so far as they are a help or a hindrance to us in the prosecution of the end for which we were created. Here we are invited and urged to go farther, to desire and to offer ourselves for what is difficult and painful to nature. And assuredly if we have begun to 'know' Christ (Phil. iii. 10), we shall easily understand how unworthy and even impossible it would be to remain merely in a state of indifference. Seeing that our King and Saviour chose for Himself poverty and contempt, how can we be content to be merely indifferent as to riches and honours, and not rather feel ourselves inflamed with a longing desire to follow our Master, in His life of poverty, humiliation, and the Cross. *Indifference* is the proper attitude of *all who have judgment and reason*; but these *offerings of greater worth* are for those who are moved by grace to *wish to show greater affection, and to distinguish themselves* in the service of Christ their King.

## NOTE K

### ON THE PURPOSE AND ORDER OF THE EXERCISES OF THE SECOND WEEK

In the meditation on the Kingdom of Christ we contemplate our Lord as the Captain of our salvation, calling us to follow Him in His warfare against sin, the world, and the devil.

Now the way in which we are to follow Him is by the imitation of His life. But if we are to imitate Him we must apply ourselves to the study of His teaching and example. We must acquire a deep and practical knowledge of His life, both exterior and interior, of His conduct, His virtues, His ideas, His purposes. Such a study, if made under the guidance of the Holy Spirit, Whom we constantly invoke in our meditations, must awaken in our hearts love and devotion; and we shall feel ourselves powerfully drawn towards Him, and inspired with a desire to follow in His footsteps and be made like unto Him.

Accordingly the third prelude in all the meditations of the Second Week—the prelude in which we ask for the fruit we desire to gain—is always in substance this: that we may have *an interior knowledge of our Lord, Who for us was made Man, in order that we may love Him better, and follow Him more closely.*

Further, it is while we are contemplating the Mysteries of our Lord's life from His Incarnation to the eve of His Passion, that we are to seek to know *in what kind of life or state His divine Majesty wishes to make use of us* (Preamble to the Consideration of States of Life, p. 97). As we contemplate our Lord in the various Mysteries of His life, meditating upon His words and acts, we shall probably feel strongly attracted towards certain aspects of His life and work. In this special attraction or influence we shall often find the secret of our vocation disclosed. How do I seem to see our Lord most clearly and most constantly? In what aspect of His life and teaching does He make the strongest appeal to my heart and conscience? In His poverty? His humility? His separation from the world? His desire for the Cross? In His hidden life, or His public ministerial life? In His interior life of prayer and contemplation, or in His active ministry of preaching and works of mercy?

Wherever we feel a special attraction to one or another of these aspects of our Lord's life, there, in all probability, we shall find an indication of our vocation. For a vocation is in truth nothing else but a vision of Jesus. If once we see Him, the beauty of the vision is so great, so compelling, that we must desire to follow Him and be made like to Him in that which we see in Him. We could not have a true vision of Him and not desire to be made like to Him. Our lower nature may indeed shrink from the vision and all that it involves. For the natural heart the vision of Jesus has no beauty that we should desire it. But if God has illuminated our minds by His Holy Spirit, and touched our hearts with the unction of His grace, then we cannot help desiring, in our higher selves, to follow where the vision calls us, however awful and mysterious it may appear. How else are we to account for those vocations to lives of great penance and strange austerities, of unbroken solitude and perpetual prayer, that we find amongst the saints?

But short of these great and strange vocations, there is something, we may be sure, in our Lord that will appeal to every one who tries faithfully and devoutly to meditate upon His life. And in times of retreat we ought to be especially watchful to find out what this is, in order that we may know in what kind or state of life our Lord wants us to serve Him, or what step onward He wants us to take in that life to which He has already called us.

Therefore, in all the Exercises of the Second Week, and especially from the fourth day onwards, we should have an eye to the Election, i.e. the resolution we ought to make, whether it be the determination of our vocation, or of any other important matter in which we have to make a decision; or, as will more often be the case if we are in the habit of making an annual retreat, the resolution to take some step onward towards greater perfection in the vocation which we have already accepted.

And the disposition we must seek to cherish in all these Exercises is that which has just been set before us in the meditation on the Kingdom of Christ, viz. a generous desire and resolution to follow our Lord as perfectly as possible. As the Directory expresses it (chapter xix. 2), 'so far as depends on himself' the exercitant 'should tend towards that which is more perfect, if God should give him grace and strength.' In order to help us to do this S. Ignatius inserts among the contemplations of this Week the very important meditations on the Two Standards and the Three Classes, and also that most searching consideration on the three Modes of Humility, the third of which is the most favourable of all dispositions for making a good Election, and at the same time the highest point of perfection to which the Exercises lead.

Three further remarks may be added. First, the Exercises of this Week fall into two divisions, between which S. Ignatius inserts the Preamble to the Consideration of States of Life. The contemplations of the first two days on the Incarnation, the Nativity, the Presentation in the Temple, and the Flight into Egypt, are intended to confirm our resolution made in the meditation on the Kingdom of Christ, to follow our Lord in whatever degree of nearness to Himself He may call us to serve Him. Then on the third day we contemplate the example which our Lord gives us of the two states of life, the first or common state, in His home life of subjection to His parents at Nazareth; and the second, which is that of evangelical perfection, when, leaving S. Joseph and His Blessed Mother, He remained behind in the Temple at Jerusalem. Immediately after this comes the Preamble to the Consideration of States of Life to which I have just referred; and this is followed on the fourth day by the meditations on Two Standards and Three Classes, both of which are especially intended to prepare us for making a good Election. The work of the Election itself begins on the fifth day, and is to be carried on as long as may be needful, during the whole of which time we are to continue our meditations on the Mysteries of our Lord's life, beginning with His departure from Nazareth to be baptized in the river Jordan. This Preamble, therefore, marks a division between the Exercises which may be given to all, or at any rate to a large number of persons, and those, on the other hand, which are intended primarily for such as show themselves fit to go on to the Election of a state of life; and it is for the director to determine who shall pass onward.

If after the meditation on Christ remaining in the Temple the exercitant shows no desire or fitness to go on to higher things, S. Ignatius wishes him to end his retreat here, or in some cases the director may add a few more of the simpler Exercises on the life of our Lord which may help him to live a good life in the world, and then dismiss him. If, on the other hand, he proves to be one of those who desire *to show greater affection and to distinguish themselves in the service of Christ*, and from whom, therefore, much fruit may be looked for to the glory of God and the good of the Church, then he may be permitted to go on to the Election and to all the other Exercises of this and the following Weeks.

Secondly, this Week, like the others, may be prolonged or shortened according as the retreatant requires more or less time to reach the desired result. If it is prolonged the additional meditations are to be taken from the Mysteries of our Lord's Life, which are placed by S. Ignatius towards the end of the book. If it is shortened, fewer Mysteries must be taken, but all, or at least as many as possible of what are sometimes called the capital or cardinal Exercises, viz. the Kingdom of Christ, the Two Standards, the Three Classes, and the three Modes of Humility, should find a place.

Lastly, in all our contemplations on the Mysteries of our Lord's Life, we must constantly bear in mind that He is not only outside us as an example in the history of the remote past, but alive and at work in us at the present moment, moulding us, if we will let Him, into His own likeness. 'For His Spirit is our Spirit; His life is poured into ours. We look at Him in history to know what we must become; we draw upon His present Spirit in order to its realization.' [1]

## NOTE L

### On Two Standards

This Exercise, as has already been pointed out (Note 45, p. 98), is not proposed to us in order that we may choose under which Standard we will serve, Christ's or Lucifer's. That choice has been made during the Exercises of the First Week, and renewed in the meditation on the Kingdom of Christ, in which we have answered to His call, and professed our desire and resolution to follow Him in whatever degree of nearness to Himself He may call us, whether in the common way of the commandments, or in the stricter and more perfect way of the evangelical counsels.

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[1] Gore, *Bampton Lectures*, Lect. viii. 223–4. It was, perhaps, with this same thought in his mind that the late Fr. Coleridge, when arranging a harmony of the gospels for meditation, entitled his work *Vita Vitae Nostrae meditantibus proposita.*

Now, in this meditation on Two Standards, S. Ignatius begins to turn our thoughts to the consideration of the question in which of these two states of life does our Lord call us to serve Him; or, if our state of life is already fixed, in what way is He calling us to press onwards towards greater perfection in that state.

And the difficulty of hearing and obeying the call is not now the deafness and unwillingness of the human heart, from which we prayed to be delivered in the second prelude of the meditation on the Kingdom of Christ, but the snares and deceits of the devil, who comes to us in the guise of an angel of light, sometimes even simulating the voice of Christ Himself, and allures us to things which appear good, or at least not evil, but which will in reality, if we listen to him, lead us unawares and little by little away from Christ and into sin; first into little sins and unfaithfulnesses, then into greater ones, till at last he gets us wholly into his power. This is the danger, and a very real and constant danger it is. For, whereas on the one hand the devil is constantly trying to entice us by things which appear good, or at least are not manifestly evil, while at the same time they are pleasing to nature; and on the other our Lord calls us to that which is indeed good, even the highest and most perfect of all goods, but yet is often painful and repugnant to the natural heart and will, there is always a danger lest the bias of our fallen nature should lead us to choose the easier and pleasanter path, and to persuade ourselves that we are obeying the voice of conscience and of sound reason, when in reality we are allowing ourselves to be beguiled by the deceits of Satan.

To guard against this danger S. Ignatius unmasks the *deceits* of the evil one, and at the same time begins to unfold to us the *sacred doctrine* of Christ and the *true life* which is in Him.

The chief thing to be considered on the side of Satan is the deceitfulness and subtlety of his working. This is set before us in the third point of the first part of the meditation, in which S. Ignatius shows us Satan giving his orders to the evil spirits whom he sends throughout the world to do his work. We are to consider, he says, *the harangue which he makes to them, and how he admonishes them to ensnare men in nets and bind them with chains*: *nets* by means of which he may take them captive unawares, and *chains* by which, after they have been ensnared, he may bind them and hold them fast. What these *nets* and *chains* are he goes on to explain in the following words: tempting them first *with the lust of riches* (*as he is wont to do in most cases*) *in order that thereby they may more easily come to the vain honour of the world, and afterwards to unbounded pride; so that the first step is that of riches, the second of honour, the third of pride; and from these three steps he leads on to all other vices.*

It should be noted, however, that S. Ignatius does not say that the lust of riches is always the first step by which Satan seeks to get a hold on men, but only that in most cases it is so. And if we give a wide meaning to *riches*, so as to include not only outward wealth, but everything that is opposed to the inward spirit of poverty, this is no doubt true. Of course there are very many with whom Satan begins his temptation in quite other ways, especially through the lusts of the flesh. But in this meditation we are not thinking of manifest and gross temptations which are easily recognized, but only of those more subtle ones which come to us through things which are in themselves indifferent, or even in appearance good. It is the subtlety of Satan, his deceits and snares, that we have to consider, not his manifest and palpable temptations. At the same time there is no reason why we should not interpret these *nets and chains* to mean any other inordinate affection or attachment which may seem to suit our own casebetter: the love of power, for instance, or of consideration, or popularity; undue attachment to persons, places, things, offices and employments; little indulgences of the flesh, love of ease and bodily comfort; eagerness about outward things, and carelessness as to spiritual duties and prayer—any one of these or countless other things may be the net by which Satan will seek to entangle us and draw us away from our allegiance to Christ. But in any case the thing to notice is the deceitfulness and subtlety of his temptations, and how truly they may be compared to snares or nets. For just as birds or fishes, when once within the net, are assuredly taken captive, though they may not know it till they try to escape, so the man who yields to the lust of riches, or to any other inordinate affection, quickly becomes enslaved to his passion, though he may not discover it till he tries to free himself from it. Then he finds out what a hold it has upon him, and how hard it is to regain his liberty. If he does not at once exert himself, and seek the help of our Lord, he will be entangled more and more, till the slender meshes of the net become as iron chains which bind and hold him fast. Ideals which he once cherished will grow faint and die out. Little acts of unfaithfulness will dull his conscience and harden his heart, and prepare the way for some serious fall, and the end may be the frustration, or even the total abandonment, of some high vocation. It is of the utmost importance, therefore, that each one should carefully examine and discover what, in his own case, is the snare by which Satan seeks to entangle him, so as to hinder his progress, and draw him little by little away from Christ to his own standard.

Seeing, then, that the snares of the evil one are so subtle and so dangerous, S. Ignatius would have us pray most earnestly throughout this meditation for light that we may clearly discern them, and for grace that we may be able to escape them. Nor is this sufficient. For in the human heart there lies hid a deep-seated inclination and affection towards those false goods by means of which our great enemy is always trying to deceive and ensnare us; and at the same time a natural shrinking from those things in which Jesus Christ shows us that our true life and freedom are to be found. It will be necessary, therefore, to strive with all our might against these two opposite tendencies; and the way in which we shall best do this is by praying our Lord that He would receive us under His Standard in the most perfect detachment of heart and poverty of spirit, and even in actual poverty, if that should be His divine will; and also in bearing reproaches and injuries, in order that we may be made more like to Him, and follow more closely in His footsteps.

But besides this, there is another thought which S. Ignatius introduces in this meditation. He begins to turn our attention to the thought of the sacred ministry. For when he shows us the two opposing leaders calling together their servants and sending them into all the world to seek recruits for their respective standards, he contrasts with the evil spirits whom Lucifer sends forth, not the holy angels, though of course it is true that our Lord does send these to succour and defend us, but men, Apostles, Evangelists, disciples whom our Lord *chooses and sends throughout the whole world to spread abroad His sacred doctrine among all states and conditions of persons.* We see, therefore, how this meditation is an introduction to the consideration of a vocation not only to the Religious life, but also to that of the Apostolic ministry. We are to consider not merely how we ourselves may be delivered from the deceits and snares of Satan, but how we may deliver others also, and bring them to serve under the Standard of Christ, *drawing them first to the most perfect spiritual poverty, and (if it should please His divine Majesty, and He should will to choose them) not less to actual poverty; secondly, to a desire of reproaches and contempt, because from these two things results humility*, and from humility *all the other virtues.*

This is the *sacred doctrine* which we are to spread abroad among all persons in every state and condition of life: the doctrine of Christ, and of Him crucified. It is a severe doctrine, but full of inward peace and sweetness to all who heartily embrace it. For 'in the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity. . . . Behold, in the cross all doth consist, and all lieth in our dying thereon; for there is no other way unto life' (that true life which Christ our Lord reveals), 'and unto true inward peace, but the way of the holy cross, and of daily mortification. . . . It is not, indeed, according to man's inclination to bear the cross, to love the cross, to chastise the body and bring it into subjection, to flee honours, willingly to suffer contumelies, to despise oneself and to wish to be despised, to endure all adversities and losses, and to desire no prosperity in this world. If thou look to thyself, thou shalt be able of thyself to accomplish nothing of this kind. But if thou trust in the Lord, strength shall be given thee from heaven, and the world and the flesh shall be made subject to thy command. Neither shalt thou fear thine enemy the devil, if thou be armed with faith, and signed with the cross of Christ.'[1]

There is yet another thought which S. Ignatius suggests in this meditation, and which should be borne in mind all through it, viz. the contrasted characters of the two leaders, and the opposite effects which the soul experiences according as it listens to the voice of the one or of the other. These contrasts are indicated in the second prelude, and more fully in the first point of each of the two parts of the meditation. On the one hand we are to picture to ourselves *how the chieftain of all the enemy seats himself in the midst of that great plain of Babylon, as on a lofty throne of fire and smoke—horrible and terrible to behold.* And on the other, *to consider how Christ our Lord takes His stand on a great plain near Jerusalem, in a lowly place, fair and gracious to behold.*

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[1] *De Imitatione Christi* II, xii. 2, 3, 9.

These two pictures are plainly symbolical. They symbolize first the real characters of the two leaders; and, secondly, the inward effects produced in the souls of those who come under their respective influence. Lucifer is pictured as seating himself upon *a lofty throne*, to denote his indomitable pride and cruel tyranny, and this throne is composed *of fire and smoke*, emblems of the instability, agitation, and darkness which surround him; *in that great plain of Babylon*, the city of confusion. And the same characteristics are, in turn, symbolical of the effects he produces in souls, confusing and darkening the minds and agitating the hearts not only of those who are the victims of his wiles, but also of the faithful followers of Christ during their hours of temptation and desolation. (See Note 53, p. 102.)

Our Lord, on the other hand, is represented as taking His station *near Jerusalem*, the city of peace, for He is indeed 'the Prince of Peace' (Isa. ix. 6), and gives to all who come to Him 'the peace of God which passeth all understanding' (Phil. iv. 7, cf. S. John xiv. 27; xvi. 33; xx. 19, 21); and *in a lowly place*, by which is expressed His great humility, 'Who, being in the form of God . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross' (Phil. ii. 6–8). *Fair* also and *gracious* to behold, as we may think of Him in the synagogue of Nazareth, while men 'wondered at the gracious words which proceeded out of His mouth' (S. Luke iv. 22), or on the Mount of the Beatitudes, proclaiming the laws of His spiritual Kingdom. And all this again is a picture of the inward peace and sweetness of spiritual consolations with which He is wont from time to time to visit the souls of those who are gathered under His Standard. The rules for the discernment of spirits, especially those which treat of consolation and desolation, are closely related to this Exercise, and will help greatly in the understanding of it.

## NOTE M

### On Three Classes

In the meditation on the Kingdom of Christ we have contemplated the beauty, the nobility, the generosity, and the invincible might of our great Captain, Jesus Christ, and have professed our desire and our resolution to follow Him in His warfare against sin, the world, and the devil. In the Two Standards we have learnt something of the dangers and deceits of Satan against which we have to guard, and how our only safety lies in fighting under the Standard of Christ, which is the Standard of the holy Cross; and we have prayed that we may be received under that Standard in a true spirit of poverty, and in actual poverty, with its accompanying humiliations and hardships, if our Lord should be pleased to choose and call us to such a state and life.

How far are these professions and prayers sincere? They are not, and cannot be, sincere unless we are ready actually to part with our possessions if the call should come. Many deceive themselves here. They think they love poverty and humility so long as nothing is wanting to them, and they are honoured and esteemed by all; but when the actual test comes they draw back, and are unwilling to part with their possessions, or to suffer indignities. Therefore in order that we may test the reality and sincerity of our desires and prayers S. Ignatius gives us this meditation on Three Classes, in which he urges upon us and forces home this point, that the only way of really eradicating the love of riches, or in other words the only way of reaching that disposition of perfect indifference to wealth and all that wealth brings with it, without which we cannot be sure of making a sound and good Election, is to be ready and desirous to embrace *actual* poverty if that should be more for the service and praise of God.

He proposes for our consideration three classes, or more exactly three pairs of persons (see Note 65, p. 109), but the exposition will be simpler and more personal if we speak here of three individuals.

Each of these three persons has acquired a fortune quite honestly and legitimately, though without any direct thought of God or reference to His will in the matter. Each wishes to find God in peace and to save his soul, but each feels that his wealth, or his attachment to it, is a hindrance to his spiritual life, perhaps even to his salvation, because it weds him too closely to the world, and fosters in him avarice or pride, or the love of sensual enjoyment. Here, then, we have three persons, each of them ensnared by the first of those nets of which S. Ignatius speaks in the Two Standards, the love of riches, and each wishing to be free to give himself to God and to follow where He calls. But here the likeness ends, for they act very differently.

The first would like to escape from the net in which he is entangled. He would like to rid himself of the thing which weighs him down and holds him back, so as to be able to find God in peace and save his soul; but he cannot make up his mind to take the necessary steps. He turns a deaf ear to the call of grace, and stifles his conscience; or he hesitates and delays, resolving to do something some day, only not just at present. The money, he says to himself, was honestly gained, and money is not a bad thing in itself; indeed it may furnish the means of doing much good. So he will do nothing in a hurry. There is plenty of time yet. Meanwhile, little by little, the meshes of the net in which he is ensnared become chains which bind him with the ever increasing strength of custom and habit. In the end he never acts at all, but dies still a slave to the inordinate affection which has all along been a snare and a hindrance to him. Such a one *wishes*, but does not really *will*.

The second is willing to take some steps towards freeing himself from the burden and hindrance which weighs him down, but not actually and wholly to part with that which causes the hindrance. Although he knows, or suspects, that the best course would be to part with his wealth, yet he cannot bring himself to go so far as that. He wants God to come over to what he desires and let him keep his money without feeling the hindrance and disquietude which its retention causes. In other words he wants not to feel the trammels of the net while still remaining within its meshes. Thus he compromises with his conscience. He tries to persuade himself that he can get rid of his attachment to wealth without parting with the wealth itself, or at least without being resolved to part with it if God should call him to do so.

Vain hope! for where his treasure is there will his heart be also. Therefore whatever good desires he may have are fruitless and ineffectual. He remains really the slave of his attachment. He wills indeed in a sort of way, but only half-heartedly and insincerely.

The third desires to root out thoroughly and effectually every fibre of attachment to his wealth, so as to have no preference either for retaining it or parting with it, save only as God may make His will known to him. He will not indeed actually part with it till he is sure that God would have him do so. But meanwhile he wishes to consider himself as having actually parted with it, and intending not to resume possession of it unless and until he knows that it is God's will that he should do so, *striving* (S. Ignatius says) *not to wish for that, or for any other thing, unless it be solely the service of God our Lord that moves him; so that the desire of being better able to serve God our Lord may be what moves him to take or leave the thing*, i.e. the money. This, and this only, is to will sincerely and effectually.

S. Ignatius illustrates the dispositions of these three classes of persons by describing their conduct with regard to wealth, because the exercitant is supposed to be deliberating whether God may not be calling him to poverty in the Religious state. But the Directory (xxix. 7) suggests that we may make use of other illustrations. For example, we may think of three sick persons, each of whom wishes to recover his health. But the first will not take any remedies because of their bitterness, nor submit to an operation because of its painfulness. The second consents to some measure of treatment, provided it is not too irksome or too painful. The third gives himself up entirely to his physician or surgeon, and is ready to do and bear everything which is necessary for a perfect cure.

Other illustrations may be gathered from holy Scripture. Thus we might take for the three points of our meditation: (i) the rich young ruler, who wished to go on to perfection, but could not make up his mind to part with the wealth which hindered him (S. Matt. xix. 16–22); (ii) Judas Iscariot, who went farther and did actually follow our Lord in a life of poverty for a time, but only half-heartedly and insincerely, not really rooting out covetous desires from his heart (S. John vi. 70, 71; xii. 4–6); (iii) S. Matthew, who, when called by our Lord, at once 'left all, rose up, and followed Him' (S. Luke v. 27, 28).

Or, again, (i) the man who offered to follow our Lord, but on hearing the words 'foxes have holes, etc.,' shrank, as it would appear, from the poverty of Christ, and gave up his intention; (ii) those other two who were ready to follow Christ, but only with a condition, in the one case, 'Lord, suffer me first to go and bury my father,' in the other, 'Let me first go and bid them farewell which are at home at my house,' and our Lord's answer in each case (S. Luke ix. 57–62); (iii) the two pairs of brothers, S. Andrew and S. Peter, and the two sons of Zebedee, who left their ships and nets, and parents and homes, and followed Christ immediately they were called (S. Matt. iv. 18–22; S. Mark i. 16–20; S. Luke v. 1–11).

Or we might make use of our Lord's parable of the sower (S. Matt. xiii. 1–9): only then we should have four classes, instead of three, corresponding to the four kinds of ground upon which the good seed was sown. For of course our Lord intended that we should strive to be like the good ground, in the same way as S. Ignatius desires that if we find ourselves in the first or the second class we should use all our efforts to bring ourselves to the dispositions of the third.

## NOTE N

### On Three Modes of Humility

The three Modes of Humility are not proposed to us as a meditation with a definite day and hour assigned for making it, but rather as a consideration which we are to keep in mind, and recur to again and again, both in our meditations and at other times, during the whole period in which we are occupied with our Election, whether it be concerned with the choice of a state of life, or with advance towards perfection in that state to which God has already called us. It is by constantly dwelling on the thought of the third Mode that we shall become *well affected towards the true doctrine of Christ our Lord*, as it is unfolded in the contemplations on the Mysteries of His life, and shall find ourselves drawn on to desire to follow Him in the closest and most perfect manner. Thus these contemplations, if we approach them in the spirit of the third and most perfect Mode of Humility, will put the final touch upon our preparation for the Election, and enable us to make it with a single eye, looking only to the end, i.e. the glory of God and our own salvation. See Preamble to making the Election, p. 125.

The Directory (xxiii. 3) warns us that the second Mode, which involves perfect indifference to creatures, is a necessary condition of making an Election at all, so that unless we have attained to it the whole matter of the Election must be relinquished, or deferred till by further use of the Exercises we have come to better dispositions.

But the third Mode is by far the best and safest disposition for making it aright. For, in the first place, it ensures that we really have attained to the second, a matter in which we may easily deceive ourselves, imagining that we are perfectly indifferent to all created things when in fact we are not, but are secretly wishing that God would come over to what we desire, like those whom S. Ignatius describes in the second of the Three Classes. But if we have reached the third Mode, so as to desire, out of love to our Lord and the wish to imitate Him, to advance beyond mere indifference and to choose rather those things which are difficult and repugnant to nature, praying at the same time that He would call us to the actual practice of them, then there can be no delusion. Self-love and all carnal and worldly desires will be effectually contradicted and set aside, and we shall be ready both to recognize and to accept the call to the life of evangelical perfection, if our Lord should give it. And in the second place, if any one, having attained to this third Mode and using rightly the methods of Election taught by S. Ignatius, should decide to remain in the common state of obedience to the commandments, he will be able to enjoy great peace and quiet of mind in that state, because he has chosen it only after he has come to see that, though he was ready and desirous to embrace the life of the counsels, God wills that he should remain where he is.

From all that has been said in explanation of these Exercises of the Second Week we may see the gradual steps by which S. Ignatius leads us on to that perfect subjugation of all inordinate affections, which is necessary if we are to have a clear perception of the will of God while making our Election.

The first step is a deliberate and firm purpose to follow Christ our Lord in the spirit of poverty, and in actual poverty if He should deign to call us to such a life and state (Kingdom of Christ).

The second is an ardent desire to imitate Christ in the closest way, and a sincere prayer that we may be received under His Standard in the highest degree of the spirit of poverty, and not less in actual poverty, and in bearing reproaches, contempt and injuries, if that should be His will (Two Standards).

The third, which tests the sincerity and reality of the two former steps, is to have such a genuine desire to embrace actual poverty that we would at once do so were it not that we are still uncertain whether it is God's will for us. And meanwhile, so long as the uncertainty remains, we wish to consider ourselves as having actually parted with our possessions, and as intending not to resume them, unless God plainly shows that it is His will that we should do so (third of the Three Classes).

The fourth is a desire and purpose, God willing, to choose by preference poverty and humiliations with Christ, out of pure love for Him, and the desire to imitate Him as closely as possible, even though, in other respects, it might seem that the retention of wealth and honours would be as much for His service and glory as our parting with them (third Mode of Humility).

This is the disposition which S. Ignatius considers the most fit for seeking and finding the will of God in our Election (Directory xxiii. 4, 5).

It is also the highest point of that heavenly doctrine with which S. Ignatius instructs us, 'not in wisdom of words' (1 Cor. i. 17, R.V.), for he was a man altogether unlettered when he set down in writing the first rough draft of these Exercises. He speaks not 'the wisdom of this world, nor of the princes of this world, that come to nought: but the wisdom of God in a mystery' (1 Cor. ii. 6, 7), the wisdom which our Lord revealed when He said: 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me' (S. Matt. xvi. 24).

For in truth in this third Mode of Humility S. Ignatius teaches nothing else 'save Jesus Christ, and Him crucified' (1 Cor. ii. 2), 'in whom,' indeed, 'are hid all the treasures of wisdom and knowledge' (Col. ii. 3). Like S. Paul he preaches 'Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks,' and especially to all who are called to the perfect following of Christ in the Religious state, 'Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men' (1 Cor. i. 23–25). For what indeed is weaker or more foolish, in the world's judgment, than this voluntary choice of poverty, shame, and contempt in order to be more like Christ? And yet there is in it a wisdom and a strength beyond all human calculation. For God hath 'chosen the foolish things of the world' (such as those who aspire to this third Mode of Humility) 'to confound the wise; and the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are' (the powers, that is, of the world, the flesh and the devil), 'that no flesh should glory in His presence' (1 Cor. i. 27, 28).

Thus it is that this third Mode of Humility is the culminating point of that perfection to which S. Ignatius leads us. If we attain to it we shall have found that treasure hid in the field of the Exercises, which will be cheaply purchased at the cost of all that we possess.

## NOTE O

### ON THE FORM OF THE EXERCISES OF THE SECOND AND FOLLOWING WEEKS

### § 1

Although strictly speaking the Second Week begins with the contemplation on the Incarnation, yet it will be convenient to treat the meditation on the Kingdom of Christ as belonging to it. It is in fact, as the Directory points out (xix. 1), a kind of introduction to, or new foundation for, all the ensuing Exercises both of this and of the following Weeks. See also Note 1, p. 76.

Counting it then, for our present purpose, as one of them, we notice that the Exercises of the Second Week fall into two classes. Certain of them contain, especially in their colloquies, a series of steps by which the exercitant is led on to the third Mode or Degree of Humility, which is at once the highest point of perfection, and the best of all possible dispositions for making a good Election. To this class belong the Exercises on the Kingdom of Christ, the Two Standards, the Three Classes, and the three Modes of Humility. These, because of their great importance, are sometimes called the capital or cardinal meditations.[1] They are indeed the very soul of the Exercises, and the truths which they teach and the affections which they are intended to excite should impregnate and season all the other Exercises both of this and of the following Weeks. For this reason all of them, or at least as many of them as possible, should be included in every retreat which goes beyond the Exercises of the First Week. When an Election has to be made in any important matter, such as the choice of a state of life, they are indispensable.

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[1] Among the capital meditations should be reckoned also the Principle and Foundation with which the Exercises begin.

To the second class belong the contemplations on the Mysteries of our Lord's Life. The purpose of these contemplations is to illustrate the teaching contained in the Exercises of the former class by setting our Lord before us as the perfect model of the third Mode of Humility, and at the same time to dispose us, for love of Him, to embrace the advancing degrees of detachment and self-oblation to which the capital Exercises invite us. In other words, they are meant to help us to see in what state of life, and in what degree of perfection in that state, our Lord calls us to serve Him, and to give us courage and strength to obey the call.

S. Ignatius does not call these Exercises on the Mysteries meditations, but contemplations. If it be asked what is the difference between these two forms of exercise, the answer is not altogether clear. S. Ignatius does not use the terms with absolute consistency. But broadly speaking we may say that 'meditation' is a general term applied to all forms of mental prayer, and specifically to mental prayer on an abstract or invisible subject, while 'contemplation' is the usual name when the subject-matter of the prayer is something that is, or once was, visible, as in the Mysteries of our Lord's incarnate life.

With this difference in subject-matter there is also a difference of method. In a contemplation there is less use of the intellect in discursive reasoning than in a meditation. We simply put ourselves in the presence of the mystery, or historical event, as though we were actual spectators of it, beholding the persons who take part in it, listening to their words and watching their actions, and from each of them gathering some spiritual fruit. Thus in the contemplation of the Nativity, S. Ignatius says: *The first point is to see the persons, i.e. to see our Lady and S. Joseph, and the maidservant, and the Infant Jesus . . . looking at them and contemplating them, and ministering to* *them in their necessities as though I were present there, with all possible respect and reverence; and then to reflect on myself in order to derive some profit.* And again, in the second point, we are to *behold, observe, and contemplate what they are saying.* And in the third, *to behold and consider what they are doing.*[1] Persons and actions which we behold with our own eyes and words which we hear with our own ears make a far deeper and more vivid impression upon us than the mere knowledge that such persons once existed in history and spoke and did such words and actions.[2]

It is not well, however, to force the imagination to form any image or likeness of our Lord's face or features. It is enough just to think of ourselves as in His presence, without further mental effort, and to realize that His eyes are upon us. To seek an exact representation of His human form and features would be to fatigue the head, and might, as Alvarez de Paz warns us, expose us to the danger of illusion; besides which we should hinder love by our preoccupation with the sense of sight.

At the same time, while contemplating the Sacred Humanity we should not rest in it, but pass on to the Divinity veiled beneath it. We should accustom ourselves, as the same writer says, to gaze upon our Lord as He really is, i.e. as the Incarnate God, and to penetrate from His Humanity to His Divinity. 'As, when you are in the company of a friend whom you love either for his goodness or his intelligence, you in some mysterious way pass beyond his body and behold the soul which dwells in it as its tabernacle, and you love to listen to and be taught by that soul which speaks through the body; so when you contemplate Jesus Christ, recognize the Word of the Father hidden in Him, and fix the eye of your faith on this Word. Thus will you fulfil the saying of the apostle: "Even though we have known Christ after the flesh, yet now we know Him so no more."'[3]

Those who are unable as yet to contemplate in this way must conduct their exercises on the Mysteries more or less after the manner of a meditation. The persons, the words, and the actions, will all suggest truths or thoughts from which we may draw spiritual profit, even if we cannot contemplate them as if we were actually in their presence. It is perhaps for this reason that S. Ignatius joins together such words as *behold and consider*, *observe and contemplate.* If we cannot *behold* and *contemplate* we can always *observe* and *consider*, and gather thereby some spiritual fruit.[1]

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[1] In the Third and Fourth Weeks some additional points are given peculiar to the contemplations of those Weeks severally.

[2] For a good description of this method of prayer, see Fr. Gallwey, S.J., *The Watches of the Sacred Passion*, vol. i. pp. 9–23. And for its relation to contemplation as understood by writers on mystical theology see Additional Note P, p. 257.

[3] *De Inquisitione Pacis*, Lib. v, Pars i, App. ii, Cap. vii (Tom. iii, p. 1619, 20. Moguntiae 1619).

But in any case it is, as Fr. Gallwey points out, 'an essential part of S. Ignatius' method of contemplation to look carefully at the scene selected, and to listen to the words spoken, before we begin to reflect upon ourselves. If instead of looking at our Saviour and listening to Him we begin at once to look at our miserable selves and brood over our wretchedness, virtue cannot come out of Him to us.'[2]

The following remarks of Bishop Hedley may serve to illustrate the value of this method of prayer: 'It is a deep mistake,' he says, 'to suppose that the best progress [in spiritual life] is made by efforts to acquire virtues and to root out vices. Such efforts must be made; but there is another and a better way (which, at the same time, does not dispense us from making efforts). That other way is the contemplative union of our intelligence, will, and heart with the Sacred Humanity of Jesus Christ. For that Sacred Humanity has a most powerful, and almost miraculous, efficacy of transformation. Laden with our weakness and imperfection, we gaze upon Jesus, and they begin to melt away and disappear. An hour, or half an hour, of devout contemplation of His obedience, His patience, His humility, His love of suffering, will change our poor natures for the better more effectively than many days of striving to practise these virtues, were such practice unaccompanied by the contemplation here described. . . . There is in the contemplation of the Sacred Humanity a certain power of transforming our hearts into the likeness of itself, by a certain sympathy which it creates in us. . . . Thus the saints found, in prayer before the Sacred Humanity, their book, their lesson, their mirror, their transformation. . . . Such contemplation of the Sacred Humanity is far from being passive idleness or lazy sentiment. Preparation, attention, the excitation of the will, the humble exposition of our miseries, the making of devout petitions, the deploring of our past sinfulness and negligence, the energetic union of our hearts with the Sacred Heart of Jesus in all its desires and designs—these things demand effort, and no slight effort. Such efforts we are bound to make; and if our Saviour, after we have toiled awhile, lifts us up and speeds us more easily on our course, that is His goodness; we may hope for it, but we cannot expect it as a right. Nevertheless, as Moses and David and S. Paul have said, there is no one who is so loyal or faithful as our Lord and God; and He will never fail those who do that which His word is always urging them to do, that is, seek Him.' [1]

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[1] For instructions on, and examples of, this use of the Mysteries, see Alvarez de Paz, *Op. cit.*, Lib. i, Pars iii, and Lib. iii, Pars ii.

[2] *Watches of the Sacred Passion*, Vol. i, p. 18.

## § 2

With regard to the repetitions which are to be made during these Weeks, nothing need be added to what has already been said in Note I, p. 228. In that note, however, a promise was made of returning to the subject of the application of the senses, a form of exercise which is generally more appropriate to the concrete historical matter of the contemplations of the Second and following Weeks than to the more abstract meditations of the First.

The application of the senses does not appear to differ essentially from a contemplation. In both alike we are to see the persons and their actions, and to hear the words, although in the former the persons and their *circumstances*, including under this term their actions, are to be taken together, because both come under the cognizance of the same sense of sight, whereas in a contemplation the actions are considered as a distinct and separate point. Under the term *circumstances* we may include anything in the surroundings of the persons, or in their appearance, or demeanour, or actions: anything, in short, upon which the sense of sight can dwell with spiritual profit (see Note 33, p. 94).

With regard to the sense of hearing, if it differs at all from the hearing in a contemplation, it is that it is a still more interior kind of hearing: a hearing of the heart rather than of the understanding. 'I will hearken what the Lord God will speak in me.'[1] This is the only hearing which is really effectual. Without it, even the words of holy Scripture will be as 'sounding brass or a tinkling cymbal' (1 Cor. xiii. 1). But 'blessed is the soul which heareth the Lord speaking within her, and receiveth from His mouth the word of consolation.'[2] And where and when will the soul be better prepared to hear this inward voice than in the solitude and silence of retreat? 'Behold, I will allure her and bring her into the wilderness, and speak to her heart' (Hosea ii. 14). At other times we may read whole chapters of the Bible, or of the *Imitation of Christ*, without being illuminated and influenced, whereas in retreat a single word will often set the heart on fire, because then it is received, not as the mere word of a book, but as the living word of God speaking inwardly in the soul. 'Blessed,' therefore, 'are the ears which listen not after the voice which is sounding without, but for the Truth teaching within.'[3]

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[1] *A Retreat*, by the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport and Menevia, Discourse xii, *Looking upon Jesus*. I am indebted to Fr. Rickaby, S.J., for this reference.

The senses of smell and taste are usually taken together, and with a purely spiritual application, though in the Exercise on hell S. Ignatius takes them separately. Generally the sense of smell may be applied to the fragrance of virtues, above all to the sweetness of the Divinity of Christ, and of His most Holy Soul; or on the other hand, to the foulness of vices; while the taste is applied to feelings, as of joy, sorrow, and other emotions.

The sense of touch is to be used with great restraint and reverence. We may *embrace*, says S. Ignatius, *and kiss the places where such persons tread or sit.* He does not speak of applying this sense to the persons themselves, nor even to their garments, and if any one should be moved to do so out of special reverence, it must be done, as the Directory (xx. 1) warns us, with the greatest reverence, modesty, and holy fear. Father Morris, S.J., says[4] that this sense is a very useful one to end with, leaving, as it does, upon the soul a great feeling of reverence, while we return in spirit to the place where a great mystery has been enacted, after it is all over and the people have gone away. So in spirit we might go back to the scenes of the Passion, and tread again the Via Dolorosa, or visit the empty tomb in the garden, or the spot on the Mount of Olives from which our Lord ascended into heaven.

[1] *De Imitatione Christi* III, 1, quoting Ps. lxxxiv. 9 (Vulgate). [2] Ibid.
[3] Ibid. [4] *Instruction for Novices*, p. 43. Manresa press, 1889.

The following hints may serve to show how this exercise of the senses may be made. Applying them, for example, to the contemplation on the Nativity of our Lord:

In the first point, behold our Lord Jesus Christ, enclosed for nine months in the womb of His blessed Mother, utterly hid from the sight and knowledge of men; and learn from this to love hiddenness, and to live before God as though He alone beheld thee.

Next turn thine eyes to S. Joseph and the blessed Mother. See how carefully and reverently they tend and serve the Holy Child. Do thou give Him thy reverence and service too.

Then lift up thine eyes to heaven. Behold all the angel hosts caring naught for those things which men prize so highly, but fixing their gaze on this Infant lying in the manger. See that thou also so live and act as to be a spectacle dear to angels and to God.

In the second point, listen to the new-born Saviour as His silence cries from the manger, and He offers Himself to His Father to do and to bear whatever may be for His glory and for our salvation. Do thou offer thyself in like manner to do and bear all things for the glory of God and the salvation of souls.

In the third point, taste with an interior relish the sweet savour of the seven gifts of the Holy Spirit (Isa. xi. 2, 3), and also of the love, joy, interior peace, and other fruits of the Spirit, which dwelt in S. Joseph and the Blessed Virgin, and above all in Christ our Lord. Refresh thyself with the sweet odour of these gifts and virtues which filled all the place where they were, and heaven itself, with fragrance; and pray that thou mayest be able to taste more and more the sweetness 'of the good word of God, and the powers of the world to come' (Heb. vi. 5); and to be thyself at all times, and in all places, 'a sweet savour of Christ unto God' (2 Cor. ii. 15).

In the fourth point, as in spirit thou enterest the stable, put off thy shoes from thy feet, for this is holy ground; then draw near with great reverence and kiss in spirit the manger cradle, offering thyself, and all thou hast, in love and service to the Holy Child.

In the colloquy, renew again that oblation of thyself which thou hast already made in the meditation on the Kingdom of Christ.

The real difference between this exercise and a contemplation would seem to be one of emphasis rather than of method. In a contemplation there is still some activity of the intellect in reasoning and drawing conclusions: the application of the senses is a simpler and more restful way of feeding upon fruit already gathered in one or more contemplations and repetitions on the same Mystery. Thus the application of the senses is especially useful, when the soul, filled with fervent devotion which it has drawn from prolonged and repeated meditation or contemplation upon a Mystery, is able to linger lovingly upon those sensible objects and details which belong to it, finding 'in every one of them nourishment, and consolation, and fruit, because of the abundance of its love, which makes every smallest thing, and even the slightest hints, to be of great value, and to furnish matter for devotion and consolation' (Directory xx. 4).

It is because this form of exercise is less fatiguing than meditation or contemplation that S. Ignatius always places it in the evening when the exercitant is likely to be somewhat tired. It is the closing exercise of the day, and should be made calmly and gently, without effort or straining of the imagination.

What has just been said will explain also why it is that this form of exercise is rarely used in public retreats, or in those which extend only over a few days. In these cases the exercitant will not have time to dwell on a subject by repeated contemplations, as he would be able to do in a long retreat of thirty days, when, according to the plan laid down by S. Ignatius, only two Mysteries of our Lord's Life, and for part of the time (viz. while he is engaged upon the Election) only one, serve each day for the matter of two contemplations, with two repetitions, and an application of the senses. For the same reason this exercise would seldom be suitable for our ordinary daily meditation throughout the year, unless indeed we should first spend several days in contemplating the same Mystery, and then take a day for the application of the senses to it.

When the senses are applied to two Mysteries contemplated on the same day, it will be best to apply them separately, first to one and then to the other, especially when the two Mysteries are not very closely related to one another. Or we may apply them to only one of the Mysteries, omitting the other altogether.

## NOTE P

### ON 'CONTEMPLATION' AS USED IN THE EXERCISES, AND ITS RELATION TO CONTEMPLATION AS UNDERSTOOD IN MYSTICAL THEOLOGY

S. Ignatius uses this term in a very different sense from that in which it is employed in mystical theology. He means by it a mental prayer based upon historic facts, such as are the Mysteries of our Lord's incarnate Life; and the special form which the prayer takes is that we behold, observe and consider in each Mystery the persons who take part in it, the words they speak, their actions and other points as if we were actually present. It is obvious that this is to a great extent an exercise of the imagination, though of course it does not exclude the use of the understanding in making reflections, and of the will in eliciting affections and resolutions. Indeed S. Ignatius expressly bids us at the end of each point to reflect on ourselves so as to derive some profit or fruit.

On the other hand mystical writers generally mean by the term 'a simple regard, accompanied by love,' or 'a simple and amorous gaze.'[1] And herein they distinguish two kinds of contemplation, ordinary or acquired, and extraordinary or infused. This last is nothing else than the mystic state in all its forms and degrees; the former is defined by Scaramelli as 'that contemplation which, with the aid of grace, we can acquire by our endeavours, and particularly by a long practice of meditation; although, strictly speaking, it is not due to these efforts.'[2] In other words, it is what Père Poulain, following Bossuet, calls the prayer of simplicity or the prayer of simple regard, which is always, he says, the intermediary between meditation (including here affective prayer), and infused contemplation or the mystic state.[3]

What then is the relation between the method of prayer which S. Ignatius calls contemplation in the Exercises, and this prayer of simplicity which is the same thing as the acquired contemplation of the mystical writers? I think it must be said that while there are very real differences, yet the former is a preparation for the latter, and may in practice lead on to it, and at last merge in it. For by contemplating the Mysteries of our Lord's Life according to the method taught by S. Ignatius, especially if we take into account what he says about repetitions and the application of the senses, a soul can hardly help being led on from meditation to affective prayer, and that in increasing degrees of simplification till it arrives at last, if God so wills, at the prayer of simple regard, which is, as we have seen, only another name for ordinary or acquired contemplation. The very purpose of the frequent repetitions is that we may penetrate more deeply into the Mysteries, passing more and more from the exercise of the understanding to the prayer of the affections and the will; for, as S. Ignatius says, *it is not the abundance of knowledge which fills and satisfies the soul, but to feel and taste the matters interiorly.*[1] It is for this reason that in making the repetitions we are directed to mark and dwell only on those points in which we have *felt greater consolation, or desolation, or greater spiritual relish;*[2] and, speaking generally of all our meditations and contemplations, the fourth of the ten Additions says: *in the point in which I find that which I desire, there I will rest without being anxious to proceed farther, until I have satisfied myself.* If we observe these directions our prayer will naturally tend to become more and more simple. There will be less use of the understanding in considerations, and more dwelling upon a single point by way of contemplation and affection. We shall come more and more to operate, as Fr. Luis de la Palma says, 'cum affectu et simplici intuitu.'[3] Suarez sums up his discussion of this subject in the following words: 'If any one observes attentively he will see that the Exercises from the very beginning take the exercitant in hand and teach him to contemplate and weigh some truth with internal quietude of mind, and with the affections which accompany it. The application of the senses also, of which S. Ignatius speaks in the Second Week, tends to produce the same result. For these interior senses ought to be applied in such a way that the mind by means of them gazes upon some object with admiration and love, or hears words so as to be deeply moved by their meaning, or inhales the fragrance of the virtues or gifts of some soul, and so with the other senses; for indeed this application partakes of the nature of contemplation, at least as regards the mode of its operation.'[1]

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[1] Poulain, *The Graces of Interior Prayer*, iv. 3.

[2] *Direttorio Mistico*, Tr. 2, No. 69.

S. John of the Cross, *Dark Night of the Soul*, Chap. xi. 8, gives a fuller and more exact definition: 'Contemplation is nothing else but a secret, peaceful, and loving infusion of God, which, if admitted, will set the soul on fire with the spirit of love.'

[3] *Op. cit.* Chap. iv. 6.

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[1] Annotation ii.

[2] First Week, third Exercise.

[3] *Praxis Viae Spiritualis.* Instructio pro meditatione.

Of extraordinary or infused contemplation S. Ignatius says little, for indeed it cannot be taught in books, but is a supernatural gift of God. He contents himself with giving full instructions for preparing ourselves for such a gift if God should be pleased to bestow it. It would be a mistake, however, to infer from this that S. Ignatius had no personal experience of this kind of contemplation. On the contrary he had a thorough experimental knowledge of the mystical life, and of supernatural prayer. We are told in his Life by Bartoli[2] that he was often so wrapt in contemplation that he had to be dispensed from saying the Divine Office. And the same thing is related of him in the Life of Fr. Balthazar Alvarez: 'The day scarcely sufficed him for the fulfilment of this single obligation.'[3] And at times he was compelled to interrupt his Mass, so that it took him at least an hour, in spite of his wish to observe the limit of half an hour which he had fixed for his Religious. He had also frequent ecstasies and visions. Nor did he at all confine his disciples and those under his direction to discursive prayer, or even to the kind of contemplation taught in the Exercises. As soon as a man entered the Society he made him follow the Exercises in silence for a month. Afterwards the professed Religious were only urged in a general way to consecrate the largest possible part of their free time to prayer.[4] Each would thus follow his own particular attraction, and be led on, according as God might enable him, in various degrees of affective and contemplative prayer. In like manner, when consulted with regard to the exercises of the scholastics of the Society, he replied that they must not be overburdened with meditations. First and foremost, two very simple, short, but frequently repeated exercises were to be required of them: the loving attention to God, as present with us, and the offering of their works to Him. 'This,' he says, 'will be easy . . . and if they are well disposed they will in this way draw down visits from God which, in spite of their brief duration, will produce great results.'[1] These two exercises would certainly dispose earnest and well-minded souls to make progress in prayer beyond discursive meditation. Again, in writing to Sister Rejadella, he uses these words: 'All meditation where the understanding works, fatigues the body. There are *other meditations*, equally in the order of God, which are restful, full of peace for the understanding, without labour for the interior faculties of the soul, and which are performed without either physical or interior effort.'[2] These 'other meditations' of which the saint here speaks cannot be anything else than the prayer of contemplation, or at least the prayer of simplicity, which is an immediate preparation for contemplation. It is the same kind of prayer of which Fr. Nouet speaks in his *Conduite de l'Homme d'Oraison*[3]: 'When the man of prayer has made considerable progress in meditation, he passes insensibly to affective prayer, which, being between meditation and contemplation, as the dawn is between the night and the day, possesses something both of the one and of the other. In its beginnings it contains more of meditation, because it still makes use of reasoning, although but little in comparison with the time it devotes to the affections; because, having acquired much light by the prolonged use of considerations and reasonings, it enters at once into its subject, and sees all its developments without much difficulty, whence it is that the will is soon moved. Hence it arises that in proportion as it perfects itself it discards reasonings, and being content with a simple glance, with a sweet remembrance of God and of Jesus Christ, His only Son, it produces many loving affections according to the various movements that it receives from the Holy Ghost. But when it has arrived at the highest point of perfection, it simplifies its affections equally with its lights, so that the soul will remain sometimes for an hour, sometimes for a day, sometimes more, in the same sentiments of love, or contrition, or reverence, or some other movement the impression of which it has received.'

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[1] *De Relig.* IX, vi. 11.

[2] Book IV, Chap. xii, and cf. Fr. Baker, *Sancta Sophia*, p. 389.

[3] Ch. xli, 6th difficulty.

[4] Poulain, *Graces of Interior Prayer*, Chap. ii. 68, where he adds that 'this custom lasted for thirty years; and then mental prayer was gradually introduced.'

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[1] *Letters of S. Ignatius*, Vol. II of the 1875 Madrid ed., appendix, p. 560, quoted by Poulain.

[2] Second Letter, Venice, 1536. A French version of the Letter is printed in Fr. Jennesseaux's translation of the Exercises from the Spanish with Fr. Roothaan's notes, p. 348.

[3] Livre IV, Chap. i.

The truth is that with S. Ignatius instruction in methods of prayer is but a secondary object. His primary object is to help a man of good will to see what is God's purpose and vocation for him, or if his state of life is already fixed, what steps he ought to take for his reformation or for his further advance in the way of perfection in that state. A man might conceivably go through the Exercises in time of retreat, and afterwards confine himself entirely to vocal prayer; or he might be one who habitually practised some form of contemplative prayer, and returned to it after the retreat was over; but in either case he would, notwithstanding this, have gained the principal fruit of the Exercises, viz. the determination of his vocation, or the reformation of his life.

I will end this Note with another quotation from Suarez in which he argues that S. Ignatius has sufficiently provided in the Exercises for all states and conditions of life, not omitting even contemplation and the unitive way, so far as these can be attained by human industry. 'For in the first place the Fourth Week, which treats of the glory of Christ and the joy of the resurrection, pertains to the unitive way; for it is not expressly directed towards amendment of life, or advance in virtue, but to the kindling of hope and love of eternal things, and to the participation in some degree even in this life of eternal joys, while the soul waits upon the divine Wisdom in the courts of the mind, as S. Leo the Pope says (*Serm.* viii, *de Jejunio*). Then at the end of this Week is added the Contemplation for obtaining love, which altogether appertains to contemplation. It should be noticed, however, that in this matter of contemplation, or the unitive way, we must distinguish its beginning, or in other words all that regards the way,[1] from its end, which is actual union with God, together with a certain simple intuition of the truth. For in the first part of this way the same form of prayer and meditation should be observed as in the other Weeks, with a few changes in order to accommodate the matter to the scope and end proposed; but in the latter part no fixed form or method can be prescribed, for it consists in an absolutely simple act, and is a matter of receiving rather than of seeking, although human co-operation is not excluded. On this ground, therefore, our Father Ignatius, while touching upon this last degree which belongs to contemplation, has sufficiently laid down all that has to do with its beginning, and with the form and matter to be made use of and applied, and was content to put the wise in the way; for whatever lies beyond this belongs rather to the teaching of the Holy Spirit than to that of man. Accordingly he says little about the actual union of the soul with God, and the act of simple contemplation in which it is realized.'[1]

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[1] Suarez accounts all that precedes the attainment of perfect union with God as but a beginning. Cf. S. Ignatius, the aged bishop of Antioch, who, almost at the end of his life, writes of himself as still μαθητής, 'a learner' (*Eph.* 1), and indeed as only a beginner, νῦν ἄρχομαι μαθητὴς εἶναι (*Rom.* 5). Only when crowned with martyrdom will his discipleship be complete, and have reached its end. See *Mart. Ign. Ant.* 1, μήπω τῆς ὄντως εἰς Χριστὸν ἀγάπης ἐφαψάμενος μηδὲ τῆς τελείας τοῦ μαθητοῦ τάξεως.

## NOTE Q

### On the Rules for the Discernment of Spirits

In speaking of the general examination of conscience S. Ignatius says that besides the thoughts which spring simply from ourselves there are two other kinds, which come from without, one from the good spirit, and the other from the evil. This teaching is developed more fully in the Rules for the Discernment of Spirits.

S. Ignatius assumes that every one who makes the Exercises will experience certain spiritual movements in his soul, either of consolation or of desolation and temptation, or it may be that he will find himself *agitated by divers spirits*, i.e. by consolation and desolation at the same time, or alternating with one another. If the exercitant experiences nothing of this kind, it is probably a sign that he is not making the Exercises rightly, and the director ought in that case *to question him fully as to whether he makes them at the right times, and how; and also as to the Additions, if he observes them diligently, questioning him particularly on each of these points* (Annotation vi).

Then in Annotation viii S. Ignatius speaks of *the Rules of the First and Second Weeks*, which the director may explain to the exercitant *according to what he perceives to be his need as regards desolations and the wiles of the enemy, and also as regards consolations.* And in the two following Annotations he distinguishes two classes of persons who are tempted by the devil, and in opposite ways. First, those who are *engaged in the Exercises of the First*

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[1] *De Relig.* IX, vi. 9.

*Week*, and are *not experienced in spiritual matters*, and who are often *tempted grossly and openly*; and second, those who are *exercising* themselves *in the illuminative life, which corresponds to the Exercises of the Second Week*, whom *the enemy of human nature is more apt to tempt under the appearance of good.* To the former the Rules of the First Week may be explained, to the latter those of the Second. I shall speak of each of these two sets of Rules in turn.

### RULES FOR THE FIRST WEEK

When a man who has hitherto lived in carelessness and sin leaves his home, and friends, and ordinary occupations, and goes into retreat in solitude and silence, giving himself up to intense and prolonged meditations, in which he comes to see himself in all the misery and defilement of his sins, and in danger of eternal punishment in hell, it is little wonder if he should find himself a prey to temptation and desolation of spirit, his soul oppressed with gloom and sadness, his heart cold and dead, or even tempted to rebellion and despair, especially if he contrasts his present state with the sensual gratifications and pleasures, and the absence of conflict, he enjoyed before. On the other hand, if he perseveres in his meditations, he will probably come to experience some measure of consolation as he dwells upon the thought of the longsuffering and mercy of God in sparing him till now, and begins to know something of the sweetness and peace of true penitence. These are the diverse and contrary movements which a soul is likely to experience during the First Week of the Exercises.

How is the director to deal with the exercitant who is in either of these conditions, or possibly alternates between the two? S. Ignatius gives us the answer in the seventh of the Annotations, and in this first set of Rules for the discernment of spirits.

First, in the case of desolation and temptation, he tells us in the seventh Annotation that the director ought not to wait for the exercitant to speak of what he is suffering. It is much better that he should be on the watch for any outward signs which may betray by look, or voice, or demeanour, the inward conflict which the exercitant is enduring, and if he sees any such signs should himself take the initiative and speak to him of his condition. This seems to be implied in the words of the Annotation: *if he who gives the Exercises sees that he who is receiving* *them is in desolation and temptation.* If he *sees*, not if he is told by the exercitant. It is true that in the seventeenth Annotation S. Ignatius says that *it is very advantageous* that the director *should be faithfully informed* by the exercitant *of the various agitations and thoughts which the different spirits excite in him*; but since the exercitant often does not understand his own condition, or feels a shyness and unwillingness to speak of it, it is much better that the director should be beforehand with him, and give him some instruction about the characteristics and meaning of desolation, in order that, recognizing therein his own state, he may of his own accord confess that he finds himself in that condition. Then, later on, when he has begun to experience consolation, the director may tell him that he had suspected the inward conflict and desolation of his soul, inferring it from certain outward signs which almost always betray one in such a condition, even though he may try to hide it, so that it would be better for him, if he should again suffer in the same way, to acknowledge it at once, without waiting to be questioned about it. He may then explain to him the seventeenth Annotation which speaks of the advantage of the director being freely and fully informed by the exercitant of all that passes in his soul.

Secondly, the director must never *be hard or severe* with one in this condition, *but kind and gentle, encouraging and strengthening him for the future, pointing out to him the wiles of the enemy of human nature, and exhorting him to prepare and dispose himself for future consolation* (Annotation vii).

It is here that the Rules for the Discernment of Spirits will be found helpful. They should be explained to the exercitant by the director so far as he may judge to be fitting, not simply given to him for his own perusal.

From the first two Rules the director will instruct him that *the sensual gratifications and pleasures* which he enjoyed while living in sin and carelessness, and by thoughts and memories of which he is still tempted, are only *apparent pleasures* held out as baits by the devil in order to ensnare him and keep him in his grasp; whereas the stings and remorse of conscience which from time to time tormented him in the past, and which now overwhelm him with sadness, come from the good spirit who seeks thereby to wean him from his sins, and draw him to God. On the other hand, directly he begins to turn to God and to fight against his temptations and sins, the two spirits act upon him in precisely contrary ways, the desolation and temptation coming now from the devil, and being signs that he is trying to hinder his progress; whereas, if he will but have courage to persevere, he may confidently hope before long to experience the true peace and consolation which the good spirit will inspire.

Then as the fourth Rule is explained to him, the exercitant will find there an exact description of his present state of desolation and temptation, and will learn that what he is suffering from is nothing exceptional or abnormal, but only what might be expected when a man begins to turn to God in earnest, and it ought therefore to be welcomed as a sign that the Exercises are having their proper effect, and that the Spirit of God is working in his heart and conscience. On the other hand, he will learn from the third Rule what are the signs and characteristics of that true spiritual consolation which he may confidently hope to experience if he perseveres.

Next, using the fifth and following Rules to the eighth inclusive, the director may explain to the exercitant how he ought to behave himself while the time of desolation lasts.

From the ninth, he may instruct him about some of the principal causes from which desolation arises, or reasons for which God permits it.

Lastly, explaining the twelfth, thirteenth, and fourteenth, he will be able to unmask the wiles of the enemy, and to point out the right method of meeting and overcoming them.

In these Rules the director will find all that he needs for the instruction and encouragement of one who is in desolation and temptation. If, on the other hand, he should have to deal with one who is in a state of consolation, which is described in Rule three, he will find useful advice in the tenth and eleventh Rules, and in the fourteenth of the twenty Annotations.

## Rules for the Second Week

In the first of these Rules S. Ignatius speaks of true joy and spiritual gladness, i.e. of true consolation, and how it always comes from God and His holy angels, while the devil is always fighting against it, trying to involve the soul in sadness and to disquiet it by suggesting doubts and deceptions.

But since there is a false consolation produced by the devil, as well as the true consolation which comes from God and the good angels, we need to know how to distinguish the one from the other. This is the purpose of the following Rules.

If the soul finds itself in a state of consolation without any preceding cause that is perceptible or known to us, i.e. without any object that could cause it being presented to the will through the senses or the intellect, then we may be sure that the consolation comes from God and is true and real; for God only has this power of entering the soul in secret and moving it directly and immediately. If, on the other hand, there is a precedent cause for the consolation in some object presented to the senses, the imagination, or the intellect, then we must distinguish. It may come either from the good angel or from the evil, and we shall need some further tests to discriminate and judge from which it comes (Rule III).

S. Ignatius gives us two tests or methods of deciding this question. The first consists in observing the contrary ends which the good and the evil spirits have in view. The good angel instils consolation into a soul in order *that it may increase and ascend from good to better;* the devil, on the contrary, *that he may draw it onward to his own wicked and malicious designs* (Rule III).

In applying this test, however, we must remember that it belongs to the devil, *transforming himself into an angel of light, to enter with the devout soul,* i.e. to begin by suggesting thoughts which are conformable to the dispositions of the devout soul, *and to come out by himself,* i.e. to end by suggesting his own evil thoughts (Rule IV).

Therefore we must be very careful to observe whether the whole course and train of the suggested thought is good, or whether from a good beginning it *ends in something bad or distracting, or less good than that which the soul had previously determined to do*; or leaves the soul weakened, disquieted, perturbed, bereft of the peace and tranquillity it enjoyed before; for if that is so, it is a sure sign that what seemed in the beginning like a light from heaven and a true spiritual consolation is not really such, but comes from our enemy the devil (Rule V).

Then in the sixth Rule S. Ignatius tells us that when we have in this way discovered the trail of the serpent, we ought to examine carefully the whole course of the suggested thoughts, from their apparently good beginning to their final issue, trying to unravel the plot by which the enemy has robbed us of the spiritual sweetness and peace we were enjoying and has brought us over to his own evil purpose, in order that by the experience and knowledge thus gained we may be on our guard another time.

In the seventh Rule the saint gives us a second method of discerning which of the two spirits is acting upon us. It consists in observing not so much the end or result of their respective working, as the manner of their coming, whether, that is, they enter the soul gently or with a shock of disturbance. When the good spirit touches a well-disposed soul it always does so quietly and gently, *as a drop of water enters into a sponge*; while the evil spirit *touches it sharply, and with noise and disturbance, as when the drop of water falls upon a rock.* So that whenever a well-disposed soul finds itself violently agitated and thrown into confusion by any suggestion that comes to it, it may be sure that that suggestion is from the evil spirit; and on the other hand, when such a soul is moved gently and peaceably towards good, it is a sign that the movement is from the good spirit.

Lastly, when there is consolation without any preceding cause, though there is no deception in it, since it proceeds and can proceed only from God, as has been explained in the second Rule; nevertheless we ought carefully *to examine and distinguish the time itself of the actual consolation from the time following, in which the soul continues fervent and feels the remains of the divine favour and consolation lately received*; for in this second period it often happens that we mingle with the divine visitation something of our own thoughts, or even suggestions which come from the devil. What S. Ignatius means is that we must carefully distinguish the time of the original inspiration in which the soul was passive, receiving light and consolation from God only, from the subsequent period in which it begins to mingle with that light something of its own thoughts and activity. For these additions and developments are not equally to be trusted. They may come from ourselves, or be prompted either by the good or the evil spirit, and therefore they will need to be examined in the light of the Rules given above. And we must beware of acting upon them impulsively before this examination has been made (Rule VIII).

## PART II

# THE DIRECTORY

# PREFACE

A Directory of the Spiritual Exercises printed some years ago was sent out to the Provinces in order that, before the final touches were given to the work, use and experience might show whether anything might advantageously be added, or withdrawn, or better expressed, and to this end we gave instruction to all that if any such improvements occurred to any one, he should send them through his Superiors to our Reverend Father General at Rome. Accordingly when certain points had been noted by several persons and transmitted to Rome, and had all been fully and exactly discussed in the fifth General Congregation, by the Fathers deputed for that purpose, and had again been carefully weighed by our Reverend Father General and the Fathers Assistant, it seemed good that the Directory should be finally drawn up in this present form; and we hope that this work will not only meet with approval, but will also be of great use to those who shall give the spiritual Exercises. It only remains that our Fathers, availing themselves of this help (as has been more fully stated in a circular letter to the Provincials), should apply themselves with increased zeal to the practice of the Exercises, and endeavour to give them to others also with greater profit.

Given at Rome, Oct. 1st, 1599, by order of our Reverend Father General.

JAMES DOMENIC,
Secretary.

# TRANSLATOR'S NOTE

A manuscript copy of a brief Directory drawn up by S. Ignatius himself has recently been discovered in the Royal Library at Brussels (MS. 2847, ff. 29–31). The original from which it was transcribed has unfortunately been lost, but it is referred to by P. Gonzalvez in his *Memoriale*, Ap. 3, 1555 (see 'Monumenta Historica Societatis Jesu,' pp. 306, 307); and also by de la Palma, *Camino Espiritual*, published 1626, who states more than once that it was written by S. Ignatius in his own hand, 'Directorio de mano de nuestro Padre.' This MS. has now been published in facsimile together with a Latin translation and critical notes, establishing beyond all doubt its authenticity, by Pierre Bouvier, S.J. (Paris, Gabriel Beauchesne, 1917). It consists of twenty-two short paragraphs, and a comparison of it with the Official Directory (Bouvier prints the parallel passages side by side) shows that the original, or a copy of it, must have been known to the compilers of that treatise, and used by them as the basis of their own more extended work.

# THE DIRECTORY
## TO THE SPIRITUAL EXERCISES
### INTRODUCTION

*Of the excellence and utility of the Exercises, and of the need of a Directory*

1. Amongst other instruments which God of His goodness and clemency has vouchsafed to give to our Society [1] for the furtherance both of our own and our neighbour's salvation and perfection, the Spiritual Exercises stand in the front rank.

2. For these Exercises consist of certain spiritual instructions which, as the preface to this book [2] states, our blessed Father in Christ Ignatius composed, not so much from books, as from the unction of the Holy Spirit, and his own inward experience and practice. They are the lights which God gave him in the first fervour of his conversion, and afterwards constantly confirmed to him as he advanced in virtue and sanctity.

3. As therefore God our Lord communicated to him, as the Head and Founder, the whole idea of our Society in all that belongs both to its outward form and its inward spirit, so also, seeing that prayer and communion with God are of such paramount importance that Religious observance and spiritual progress in great measure depend upon them, it was of the greatest value to have from our Founder himself this method of prayer and directions for making it, in order that we might follow it and endeavour to have it continually before our eyes.

4. And this is the reason why our blessed Father Ignatius,

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[1] I.e., the Society of Jesus.

[2] The reference is to the Preface to the Latin translation of the Spiritual Exercises commonly called the Vulgate version, first published at Rome in 1548, with which the Directory is sometimes bound up in one volume, paged continuously throughout so as to form one book.

both by word and example, as we have been taught, was accustomed so highly to commend to Ours[1] the use of these Exercises, and so frequently mentions them in the Constitutions, especially in Part IV, Chapter viii. 5, where it is said that all ought to take pains to gain dexterity in the use of these spiritual arms, which so manifestly conduce to the service of God. There is also extant a letter of his to a certain priest named Miona, who had been his confessor at Paris, in which he shows very plainly what he thought of these Exercises. For he advises, and even earnestly begs, him to make them with all diligence, and promises him that if he does so he will find great spiritual profit both for himself and for helping many others, and this he does in most weighty and significant words.

5. Many others also have given similar testimony, and among them men renowned for their learning, and virtue, and experience in human affairs, and above all for their skill in spiritual matters—men who, when they had had actual experience of these Exercises, judged so highly of them that they willingly declared, both in word and writing, that by using them they had reaped more fruit for their souls than they had dared to hope for.

6. But above all there is the authority of the Apostolic See, which, after submitting them to careful examination by learned men, approved these Exercises A.D. M.D.XLVIII, *ut pietate et sanctitate plena* (for these are the exact words) *et ad aedificationem spiritualemque fidelium profectum valde utilia.*

7. Lastly, there is the experience of the great and well-nigh incredible benefit which is wont to follow upon the use of these Exercises. For in the first place very many of Ours, especially in early days, received in this way the spirit of their vocation, so that it might be truly said that it was by means of the Exercises that our Society came together in the beginning, and afterward received its increase. And secondly, many others also, leaving the world, have entered other Religious Orders, or being already in them, have been wonderfully reformed, and not individuals only, but often whole monasteries. Numbers, too, living in the world, and so given up to vices that they could not be drawn from their sinful ways either by exhortations or sermons, have by this means alone been converted, and permanently brought back to a better life. In short it cannot be

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[1] A common designation among the Jesuits for members of the Society.

denied that immense fruits have been produced among men of every kind and state and condition; and that the more the use of these Exercises anywhere prevails, there also is seen a correspondingly greater reformation of morals.

8. Nor should any one wonder that so great results are obtained, and indeed in no very long time, and, I add, with no very great labour. For since the will of God is our sanctification, as the Apostle says,[1] and therefore His boundless goodness is always ready to pour out His gifts upon His creatures; without doubt, if a man interposes no impediment, but rather brings the right dispositions, he will easily and in a short time obtain great graces from God. This therefore is what these Exercises accomplish, effectually disposing the soul for the reception of these gifts. For first they withdraw a man from all occupation with other things and business, and lead him as it were into a kind of solitude, in order that God, on the one hand, may speak to his heart, and he, on the other, may obey the instruction of the Psalmist: *Be still, and know that I am God.*[2] Then, placing at the outset before the eyes of the retreatant the ultimate end of man, viz. eternal beatitude, they show him first how far he has hitherto wandered from it, and so they beget in him sorrow and hatred of sin; next they reveal the beauty of virtue, and by the example of Christ our Lord they kindle the desire of imitating Him. Lastly, they furnish a method of reforming the whole life according to the rule and will of God, whether the state of life itself is to be changed, or not changed but corrected for the better.

9. Since, therefore, the utility and fruits of these Exercises are so great, it is very evident how earnestly their use should be commended to all of Ours; especially if we add, what with all humility and assurance we can and ought to add, that this whole method, viz. this specific teaching, and manner of meditating, and these particular instructions, as useful as they are solid, are a notable gift and grace bestowed by God on our Society. Wherefore since God has given it to us, and given it in order that we might use it, we cannot doubt that this very fact ought to stir us up to use it more eagerly, and not to leave such a treasure hidden, and as it were fruitlessly buried in the earth.

10. But in proportion to the advantage and profit of this

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[1] 1 Thess. iv. 3.

[2] Psalm xlvi. 10.

use of the Exercises of which we have been speaking, is the necessity of observing some method in giving them: partly because all cannot have the same experience and skill; partly also because everything could not be included in this book of the Spiritual Exercises, and therefore there are things in it the practical application of which is somewhat obscure; and lastly, in order that uniformity may be observed by all our Fathers, and the Exercises may not be interpreted by each according to his own understanding and opinion, which would result in the introduction from time to time of new and divergent methods.

11. For these reasons, therefore, the first general Congregation, amongst other things which it deemed necessary for the direction of our workers, and the edification of those to whom they should minister, decreed [1] that a Directory for giving the Exercises should be drawn up, and entrusted the care of this matter to the General.

12. And when certain of the Fathers, either of their own devotion or by command of their Superiors, had spent much labour on the matter, it seemed good to our Father Claudius Aquaviva to send this work of theirs, together with the suggestions of some others, to certain of the senior Fathers in the Society, that they might see it and give their opinion concerning it, and if anything occurred to them which it would be well to add, might put it in writing. And whatever among all these opinions and criticisms appeared most suitable to our purpose, has been selected and gathered together in this Directory, and digested under its proper heads, to the glory of God, and the spiritual profit of our Society, and of our neighbours.

## CHAPTER I

### *How men are to be induced to make the Exercises*

1. In our Constitutions it is said,[2] that when an explanation of the Exercises is given to others, our aim ought to be not only to satisfy their inquiries, but also to awaken in them [3] a desire to be themselves helped thereby. Hence it is plain that it should be the purpose of our Fathers gently to persuade as

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[1] Tit. vi, Decr. 82.

[2] P. IV, *Declaratio* E, in cap. viii. 5.

[3] The text reads here *in aliis*, but the *Declaratio* referred to above has *in illis*, which certainly is required to give the proper sense.

many as possible to make the Exercises. For since charity and zeal for souls ought to move us to desire and labour for their salvation and perfection, they should also impel us to make use of this means which is so well fitted and so powerful to effect these ends.

2. Prudence, however, requires that this should be done with discretion and moderation, that is to say at suitable times and occasions, without being troublesome or offensive; and especially with care that no suspicion be aroused that we are seeking to draw men into the Religious state. Good sense and the unction of the Holy Spirit, Who in this and in all else is ready to direct and help those who work along with Him, will suggest to each one a judicious and cautious way of inviting others to make the Exercises.

3. Our blessed Father Ignatius thought, and often advised, that it was best to do this in Confession, not unseasonably and abruptly, but on some suitable occasion, either naturally presenting itself or skilfully contrived; or even out of Confession, when a man is seen to be not altogether content with his present state, either on account of some inward doubt or outward trouble, as for instance the failure of his business, or unkindness on the part of his friends, or for some other similar cause. Sometimes also a man's very vices or falls may afford the best opportunity, especially when he is enlightened by God to recognize his sad condition, and grieves for it, and desires to amend. At such times as these it is often seasonable to propose the Exercises as a remedy for his disorder.

4. But whatever occasion may be taken, the great and wonderful fruits which are wont to follow from these Exercises should be pointed out, viz. peace and quiet of conscience, interior light, and knowledge how to order one's whole life aright, in whatever state God may call a man to serve Him.

5. It is helpful also to quote some examples of men who have made the Exercises with fruit, so that afterwards they have attained to great contentment of soul, and have borne witness by the reformation of their lives to the great good they have gained thereby. And in addition to this it is useful to point out the spiritual consolations and sweetness which they experienced, lest, as is very possible, any one should be discouraged by fear of the labour involved. In relating such examples, however, we should refrain from instancing persons who have entered

Religion (or at all events this last fact should not be mentioned), and should rather speak of those who, after reforming their lives, have remained in the world: since it may easily happen that the man we wish to encourage may fear lest he, too, may be drawn into Religion, and on that account may shrink from the Exercises.

6. On the contrary, we must do all we can to rid men of the belief that the Exercises are only fitting for Religious, or for those who wish to become Religious. For since all men, not Religious only, but seculars also, on account of the dangers in the midst of which they constantly live, need the grace of God, therefore all ought to seek those helps by means of which they may be best fitted to receive it.

7. It should be noted, however, if we are speaking of the full and complete course of the Exercises, that S. Ignatius thought it should not be given to all indiscriminately, but only to a select few who should appear fit for greater things. That this is so may be plainly gathered from a certain instruction which is said to have been written at his dictation, and which runs as follows. 'It does not seem to me expedient to urge any one to make the Exercises unless he has the following qualifications, or at least the most important of them. First, that he should be one of whom it may be hoped that he will be very useful to the Church of God, if he should be called to her service. Secondly, if he has not already acquired such a measure of the arts and sciences as may indicate this, that at least he should be of such age and ability as to lead to the expectation that he will be able to acquire it some day. Thirdly, that he should be free to determine his own life, and even to embrace the state of perfection if it should please God to call him to it. Fourthly, that he should appear well disposed to spiritual things, and be of seemly and dignified bodily presence. Fifthly, that he should not be so firmly attached to anything that it would probably be difficult to withdraw him from it, and to bring him to that state of even balance which is necessary for rightly transacting this business of the soul with God. And further, the more a man is in doubt about the purpose of his life, and is desirous of knowing what he ought to do with himself; finally, the more fit he is to serve the Church, the more, generally speaking, will he be fit to make the Exercises. Those, on the other hand, who have not these qualifications, or who are bound by marriage, or are

in any other way unfitted, ought not to have all the Exercises given them, especially if others more fit are asking for them, or our Fathers should be occupied with other work. Some, however, of the meditations of the First Week may be given to them, in their own homes if possible, and they should be advised to betake themselves to some remote part of the house, and not to go out of doors except to Mass and Vespers, or when they come to receive the meditations. To these may be added, if it seems good, some other Exercises such as the three methods of prayer and the like.' So far S. Ignatius; similar instructions are found, somewhat more briefly expressed, in the Constitutions, P. VII, cap. iv, lit. F.

## CHAPTER II

### *What ought to be the dispositions of those who come to make the Exercises*

1. He who comes to make the Exercises ought, in the first place, to endeavour to understand how great a matter it is which he is undertaking: a matter which not only concerns his soul, but concerns it in such a way that if only he is diligent in doing his part, he will lay foundations for his spiritual advancement, which will be found profitable in all his after life. From this he may understand what earnestness,[1] diligence, and courage he ought to bring to so great a work and enterprise. Therefore let him make up his mind to play the man, to put away all hindrances to divine grace, and to apply all the powers of his soul to co-operate with this grace, and to dispose himself as perfectly as he can to receive it.

2. To further this end let him first free himself from all his domestic affairs, or at least let him hand them over for a season to others, and for the whole time let him forbid himself all intercourse with friends and relations, and even all messages and letters.[2] For these are wont to fill the mind with many distracting thoughts, and to chill whatever fervour a man may have gained. Rather let him endeavour to shut out every other thought, whatever it may be concerned with, just as if he had no other business in this world.

3. Then let him have a great hope in the goodness and liberality of God, who, since He seeks even wanderers, and follows

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[1] Annotation v.

[2] Annotation xx.

after those who flee from Him, will much more receive and embrace those who come to Him with hearty good will. Let him therefore put his trust in that infinite clemency which, as it has given him this good desire, will also give him grace and strength to bring it to good effect, seeing that His will is our sanctification.

4. Amongst other dispositions also he ought to be willing and eager to make these Exercises, not so much in order to enjoy spiritual sweetness, as that he may learn the will of God concerning him, and withdrawing his affections from all earthly things, may fix them upon his Creator. And above all, it is necessary that besides this desire of spiritual progress, he should be wholly resigned to the will of God in those things in which he is still free, and thus be fully prepared to do whatever he shall come to know that God would have him do.

5. Wherefore no one ought to bring with him any settled purpose from which he is unwilling to be moved. Nor should he set any limit to the grace of God, in such sort that he is willing to receive light and help within certain limits, but no further. For not to mention the impropriety of a creature acting thus towards his Creator, such a course is most harmful to the man himself: first, because he thereby deprives himself of those greater graces which God was perchance about to give him; and secondly, because his lack of generosity, and his grudging and ungrateful temper towards God, deserve that he should be refused even those graces which he would wish to receive. He ought, therefore, rather to open his heart, desiring to unite himself as closely as possible with God, and to be enriched and filled to his utmost capacity with all heavenly treasures. Such should be his behaviour towards God.

6. Towards him, on the other hand, who is to give the Exercises, he ought to bear himself as a pupil towards his master and guide in this difficult and dangerous journey; and therefore, even if in other respects he should be a man of prudence and learning, and well skilled in affairs, yet during this time let him not trust to his own prudence and learning, but surrender himself wholly to his guide, and as the Apostle says: *let him become a fool, that he may become wise*[1]; and let him follow the admonition of blessed Peter: *as new born babes, desire the sincere milk of the word, that ye may grow thereby.*[2] Accordingly let

[1] 1 Cor. iii. 18.

[2] 1 Peter ii. 2.

him look upon his director as an instrument of God sent to him to direct and conduct him along the way which leads to eternal life. Therefore he ought to receive with all reverence, readiness, and confidence the instructions which are given him.

7. Furthermore, let him not conceal anything from his director, nor make any pretence, but lay bare his whole interior to him sincerely, and tell him simply and exactly how each meditation has succeeded, what consolations, desolations, lights, or good desires he has experienced in them or at other times. Lastly, let him be perfectly obedient to him in all things, not making any other meditations, or following any other order, or undertaking any penances or bodily mortification, save those prescribed by him; and in short, let him assure himself that the more diligently and exactly he follows the instructions of his guide, the more fit will he be to receive a larger measure of grace; for such humility and simplicity are very pleasing to God, and with such will He hold converse. These, then, are the conditions necessary for gaining more abundant fruit.

8. If, however, he who gives the Exercises has reason to fear lest, if he should propose a complete course, it might frighten the exercitant and keep him back, it would be better either to offer only some of them at first, or not to enlarge overmuch upon them. Afterwards, if he sees the exercitant to be filled with spiritual sweetness, and more capable of bearing it, he can urge him by degrees to make the Exercises in the fullest and most perfect way.

## CHAPTER III

### *Of the instructions to be given to one entering upon the Exercises and of the time to be employed in meditation*

1. There are some other instructions which should be given to the exercitant, but since they are contained in the Annotations and Rules printed in the book of the Exercises, there is no reason why they should be repeated here. This, however, may be added, that he should observe them with the utmost care, for the more exactly he does so, the sooner and the more abundantly will he find the spiritual fruit which he seeks.

2. In particular it should be said that the exercitant is not to read anything except what is given him in writing, nor to have any book in his room save the Breviary if he is a priest, or the office of the Blessed Virgin, in order that there may be

no opportunity of reading anything else. If, however, the director thinks it advisable, he may give him Gerson's *Imitation of Christ*[1] to read during the First Week, and parts of the Gospels and the Lives of the Saints in the Second, as is said in the observation at the end of the meditation on the Kingdom of Christ. But these Lives of the Saints ought to be carefully selected, and suited to the circumstances of the exercitant: thus, if he is a married man, it should be the Life of one who has lived devoutly in the world, and so with Religious and others of a like kind. The director, therefore, must take pains to select suitable books and passages.

3. Further, in reading the Gospels the exercitant ought to read only the Mystery upon which he is to meditate the same hour or day, as is laid down in the first observation after the fifth contemplation of the Second Week.

4. Yet if, after he has made his meditation, he should seem to be afflicted with tedium and to be wasting his time, some other reading, as has been said above, may be added, as, for instance, during the First Week, Dionysius the Carthusian on the four last things, the *Confessions* of Saint Augustine, and the like, care being taken that such reading is not only good and useful in itself, but also calculated to produce that affection which the exercitant is seeking at that particular point of the Exercises, for instance, contrition, or the fear or love of God. And let him also be warned and instructed to read with a view to meditation, i.e. not cursorily, with the desire of knowing and seeing something new, but dwelling upon and weighing carefully what he reads, and entering into the affections which are suggested.

5. What has been said about reading is to be applied also to writing. The exercitant ought not to write anything except what has to do with prayer, viz. any points which God communicates to him in meditation, or even out of meditation; and these should be noted very briefly, not diffusely after the manner of a sermon. These points may be of two kinds, either practical, pertaining to action, as for example certain desires, or resolutions to do something, or pertaining to knowledge, as certain truths, or lights concerning some matter, as for instance some

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[1] It is practically certain that Thomas à Kempis was the author of this celebrated book. See Kettlewell, or the article on à Kempis in Herzog's Dictionary.

virtue, e.g. humility, contempt of the world, patience, etc.; or, lastly, bearing upon some subject of meditation, as the Incarnation, the Passion, and the like; especially such as are as it were first principles, opening the way to a right understanding and fruitful meditation of such subjects.

6. But care must be taken that the pleasure of reading or writing is not allowed to encroach upon the time allotted to meditation, or to preparation for meditation. For the exercitant ought always for a space before meditation to leave everything, and turn his whole mind to the points of that Exercise which he is just going to make. Care must also be taken that the mind is not wearied by too much reading or writing, and its vigour exhausted; for the meditation ought always to be safeguarded,[1] and all else should minister to it.

7. Those who wish to make the Exercises exactly, and have sufficient strength, will generally spend five [2] hours each day in meditation: the first about midnight, a time most helpful for meditation on account of its quiet and silence; the second at daybreak; the third a little before dinner; the fourth in the afternoon; the fifth towards evening; and after each hour's meditation a further quarter of an hour should be given to examination upon the meditation just made.

8. In the case of others who are not in strong health, or who cannot observe such an exact rule, the midnight meditation may be dispensed with, yet so that five hours be still given to meditation, or fewer if the director should think it desirable. It will hardly ever be expedient that there should be more than five. For when these mental Exercises are too much prolonged the result is apt to be that the understanding is dulled, and the will weakened.

## CHAPTER IV

### *Of a suitable place for the Exercises, and of certain particulars concerning them*

1. There is no doubt that the place for making the Exercises ought to be remote from all assemblage and even sight of men,

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[1] I.e. nothing should be allowed to trench upon it, or impair the full use of our powers in making it.

[2] See Observations II and III after the fifth contemplation of the Second Week, p. 95; and Observation II after the second contemplation of the Third Week, p. 142.

especially of friends and acquaintances. And this indeed is what S. Ignatius advises in the last of the Annotations, where he points out the advantages of such a course. Wherefore if he who is to enter upon the Exercises cannot elsewhere find a fit and convenient place, he may, if the Superior approves, be received into one of our houses, but in a room which is separated as far as possible from the other chambers and domestic offices, so that he should see and hear as little as possible of the doings of the Community.

2. As regards expenses, when the guest arrives at our house, let the Superior be consulted; and it should be his duty so to arrange matters that the house be not overburdened on the one hand, nor on the other the number of those who are able to make the Exercises be on that account unduly restricted. Generally speaking, it seems best that payment of expenses should not be refused if it is offered, especially in the case of wealthy people; nor should it be asked for if not offered. Let there be no appearance of anything mean or discourteous in this respect.

3. Besides a director the retreatant should also have some one to wait upon him and bring him his meals. But he should be a trustworthy person, discreet, silent, and one who will give edification by his modesty, humility, and devotion. And let him not speak of anything except what has to do with the retreatant's food, or room, or other service, and that in the fewest possible words, always referring everything to the director, to whom he shall report every detail; nor let him bring the retreatant anything, even if asked to do so, without consulting the director.

4. Let him make the bed and sweep the room at a convenient time, which will generally be during Mass. And whatever else is needed, let him bring it clean and fit for use, always showing the greatest charity and attention; and withal let him remember to pray daily for his charge.

5. Sometimes it is good to assign this service to one who is known to the exercitant, or on friendly terms with him, not only for his consolation, but also for his spiritual profit; for sometimes persons will open their hearts more freely to such friends than to the director, if they have not previously known him. But it must depend upon the judgment of him who gives the Exercises to see how far such a friend ought to go, what he

ought to say and in what manner. The director ought to make use of him as his instrument in whatever way he thinks will be most useful to the exercitant.

6. With regard to food, the retreatant should be asked what he wishes to be prepared for him, and that which he has asked for should be brought to him.

7. With the exception of the one who waits on him he ought not, generally speaking, to be visited by others. As regards seculars there can be no question, unless some necessity requires it. One or other of our Fathers, however, may be sent to him, if he should ask this of his director, or if without being asked the director should judge that it would be a help and comfort to him.

8. But whoever visits him ought to take care that only useful conversation be held, and that it be confined to spiritual matters without however any indication of a wish to urge him to this or that state of life, least of all to entering the Society. For besides the fact that vocation ought to be free, and to come from God, those who are deliberating about this matter are wont to be repelled if they think or suspect any such intention, and on the other hand, as experience often shows, they are stimulated and drawn on when they find in our Fathers no such desire.

## CHAPTER V

### *What manner of person he who gives the Exercises ought to be, and what he ought to do*

1. As for him who is to give the Exercises, the chief advice given by S. Ignatius (*Constitutiones*, P. IV, cap. viii. § 5) is that he should first have experience of them himself, so as to be able to explain their method, and to be well skilled in giving them. And in order that he may more easily acquire this experience and skill, he ought first (as is said in the Declaration on the same passage) to give the Exercises to persons in whose case the loss would be less considerable if he should make any mistake, as for instance in the case of young persons, or those who are not going to enter upon the election of a state of life. It will also be good for him to compare his own method of procedure with that of some one more experienced, noting carefully anything he may find to be useful or the reverse. So that this is the first and most important thing, that the director should be

well versed in spiritual things, and especially in these Exercises.

2. Moreover let him be prudent and discreet, cautious and reserved, circumspect in speech; gentle also rather than austere, especially towards those who suffer from temptations, or desolation, aridity, and weariness.[1] These he ought to console, inspire, and encourage with suitable counsel and advice, and to help them with his own prayers and the prayers of others. It is expedient also that he should be personally acceptable to the exercitant, since in that case the latter will trust him more fully, and open himself more freely.

3. Further, in dealing with him he should be careful always to preserve a certain authority, as a person of maturity and gravity, especially when the exercitant is of superior rank or station. For it is very conducive to his spiritual profit that the director should preserve the position and character of a master, as in truth he is. Yet this authority ought to be tempered with a religious humility, showing itself in his words and acts, so that there should not be the least trace of any vanity. In this he should imitate Christ our Lord, who, though so lowly in outward appearance, yet, as it is written, *taught as one having authority.*[2] Thus he ought to execute his office with all freedom whether in giving instruction, or admonition, or direction, wherever he sees anything that needs to be set right or corrected.

4. And let him take care when he sees any good results in those who are making the Exercises, not to attribute anything to his own efforts or skill, seeing that all these good results are due solely to the grace of God, and that counsel also from without (besides that it too, if good, comes from the same God) is helpful and effective only so far as God concurs and co-operates with it. On the other hand, let him put great trust in God, and confidently hope for His help both for himself and for the exercitant.

5. He should be very careful also not to add anything merely of his own; but, seeing that all such counsel ought to come from divine inspiration, let him be on his guard not to urge anything upon the exercitant with indiscreet zeal: rather let him leave it to God to deal with His creature according to His own good pleasure.[3] And in order that he may the better and more easily do this, let him keep himself in a disposition of complete indiffer-

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[1] Annotation vii.

[2] S. Matt. vii. 29; S. Mark i. 22.

[3] Annotation xv.

ence, desiring nothing else but that the most holy will of God be fully and perfectly fulfilled in that soul; and let him endeavour only that the exercitant may know how to seek the will of God, and to free himself from the snares with which the devil is wont to hold men back.

6. Let him be careful also to take note of the exercitant, not only as to his state and condition, whether noble or of humble rank, learned or unlearned, etc., but also as to his special capacities, whether he is artless or intelligent; advanced in spiritual things or as yet unskilled and a novice; whether he is of good understanding and ability, or on the other hand dull and slow. For persons of different characters will have to be dealt with in different ways; with the rude and ignorant things must be more fully explained, with others more briefly, etc.

7. But above all it is necessary that he who is to give the Exercises shall have read through the whole book, and have it at his fingers' ends, especially the Annotations and Rules. Nor will it suffice to look through these in a cursory way; he must weigh everything, indeed almost every word, carefully, for there are some things very briefly expressed, but of great importance, so that there would be serious loss if they were unnoticed or passed over. Therefore both beforehand there will be need of careful study, and at the time of giving the Exercises everything should be read over again with renewed attention, especially whatever has to do with that part of the Exercises upon which the exercitant is at the time engaged.

8. It will be well also that the director should, if possible, spend a little time in meditating upon each Exercise himself before giving it, in order that he may impress it more forcibly upon the exercitant.

## CHAPTER VI

### *Of visiting the exercitant*

1. When the Exercises have begun the director should be diligent in visiting the exercitant at convenient times. It would seem to be expedient that he should visit him once each day, but not oftener, unless some necessity should arise, as sometimes happens during the First Week on account of the novelty of the matter, or in the Second on account of some difficulty in the Election.

2. On the other hand, in the case of some persons who are of a grave disposition, and have made good progress in spirit and devotion, it may be well occasionally to omit a day. As for the time of his visit, let him choose that which is most convenient and suitable. In itself the best time would seem to be the early morning, because then the mind of the exercitant is more active and penetrating; although towards evening there is usually more need of a visit, for that is often the time when temptations and desolations increase, because the mind is then less fit for contemplation, in consequence of which it sometimes becomes depressed, and is more exposed to temptations.

3. Let the director also consider whether it may not sometimes be expedient for special reasons, that immediately after dinner or supper he himself, or some other mature and discreet person appointed by him, should remain with the exercitant for suitable recreation.

## CHAPTER VII

### *Of requiring an account of the meditation*

1. Whatever time the director may choose for his visit, when he comes he will ask the exercitant how it has been with him since he last saw him, and especially in his meditations, inquiring what method he has pursued in them, what trains of thought and movements of the will he has had, what consolations he has experienced, and in which points.

2. If it has gone well with him, and he has had abundance of consolations, he ought not to praise him much, lest he should be pleased with himself, but rather instruct him how to reap solid fruit from those consolations. For if nothing further be done, then when that sweet affection, which does not usually last long, dies away, no fruit will remain. He should, therefore, be taught to direct these consolations to the amendment of his conduct and to the ordering of his life, as it is written: *Not the hearers of the law are just before God, but the doers of the law shall be justified.*[1] At the same time he should be instructed to commit briefly to writing the chief consolations and lights that come to him, and also his good desires and resolutions;

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[1] Romans ii. 13.

for these will be very profitable to him at another time, when the present experience of them has passed away.

3. Let the director also prepare him for the time of desolation and aridity, which is often wont to follow, lest when it comes he should be unprepared. Moreover when all is going well, he ought not to stay long with the exercitant, but rather allow God to deal with His creature, and the creature in turn with God, unless it should seem necessary to give him some direction, or for recreation, if he should be too much absorbed in his own thoughts.

4. On the other hand, if the exercitant should suffer from aridity and desolation, or from distractions in his meditation, the director ought to question him as to his behaviour during the meditation, and especially as to how he has observed the Additions [1]; and if he finds he has been remiss in any of these things, let him give him suitable advice and instruction.

5. Let him also open up a way for him in his meditation, touching upon, and as it were pointing out, some thoughts, which he may afterwards follow up for himself.

6. Let him exhort him to be patient and courageous, and not allow himself to be overcome by weariness, or to give up prayer because of its difficulty and the distaste he may feel for it,[2] for if he bravely perseveres with hope and confidence in knocking at the door of the divine mercy, it will certainly be opened to him, as it is written: *Though the vision tarry, wait for it; because it will surely come, it will not tarry.*[3]

7. Let him remind him also that the best way of obtaining devotion from God is to humble himself under His mighty hand, subjecting and resigning himself to the divine will [4]; for oftentimes the depression and bitterness he feels comes not so much from fervour as from a certain secret pride which has its roots in self-confidence, or from ambition to excel, or from a self-love which is greedy of consolation. It is important, therefore, to remember, that when a man has done his best, he should leave all else to the loving will of God, and feel sure that the very aridity from which he suffers is permitted for his good, and that humility and subjection of himself to God is the surest way to win the grace of praying well.

8. Above all let the director be on his guard never to give the

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[1] Annotation vi. [2] Annotation xiii. [3] Hab. ii. 3.

[4] Annotation vii. Rules for the discernment of spirits, First Week, viii.

exercitant any ground for suspecting that he has a poor opinion of him, even when he has not behaved himself so well as he might; but let him always show that he has good hope of him, and so by his own hope inspire hope and courage in his disciple.

## CHAPTER VIII

### *Of giving the meditations*

1. In giving the points of the meditations the director ought not to enlarge much upon them, or explain them so fully that the exercitant is unable, or scarcely able, to discover anything new for himself. For experience shows that in all cases people find more pleasure in, and are more deeply moved by, those things which they find out for themselves.[1] Therefore it will be enough to point out as it were with the finger a vein of ore, which each may afterwards dig out for himself. If, however, some have not the capacity for this, a slightly fuller explanation may be given them.

2. The meditations are usually given in writing to avoid fatiguing the memory of the exercitant, and so hindering his devotion, whereas his whole strength and powers should be kept unimpaired for the exercise of the understanding and the will.

3. Finally, the director ought, amongst other things, to take great care that the exercitant does not over-strain himself by too violent an application to prayer. For there is great danger of this, both in time of desolation, in which the soul is wont to strain itself too much, as if swimming against the stream, and also in time of consolation, when it gives itself up without restraint to the favourable wind. It is not enough, therefore, merely to give warnings about the need of moderation; for since those who make the Exercises are for the most part inexperienced and novices in meditating, they cannot have much knowledge of what will be hurtful to them. They ought, therefore, to be questioned as to the method they observe in elevating their thoughts to God and keeping them there, and particularly with regard to the composition of place; and if it appears that they are doing violence to themselves, they must be taught how to meditate calmly upon divine things. Otherwise they will not be able to continue long in meditation, nor reap the true fruit of it. For all true and solid fruit consists in the knowledge

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[1] Annotation ii.

of truths, and the movements of the will, which come from an interior light, and not at all in this strained and intense application or in those forced tears which Cassian deservedly derides.[1] And lastly, although this work of prayer demands our co-operation, yet it depends far more upon God, and is indeed His gift; therefore a soul should dispose itself for this work by humility and purity of heart, rather than trust to its own preparation and efforts.

4. Other instructions which the director may need are contained for the most part in the book of the Exercises, partly in the meditations themselves, partly in the Annotations, and partly also in the Rules for the discernment of spirits, which are of very great use, and shed a light upon the whole of this spiritual journey, both in the First Week and in those which follow. To repeat, therefore, a remark which has already been made, the director ought to be thoroughly familiar with this book, and to refresh his memory of it whenever he gives the Exercises; for as often as he reads it he will gain fresh light and understanding.

5. It should also be pointed out to him that although, on the one hand, he ought to keep exactly to the order and method and particular instructions of the book, and the more strictly he does so the more God will work along with him, yet, on the other hand, much is left to his own discretion, either to modify the Exercises, or to prescribe others suitable to the particular case, according to the needs of the different persons who make them, or the different spirits by which they are moved, as is plainly said in Annotations xvii and xviii, and elsewhere.

## CHAPTER IX

### *Of various kinds of persons to whom the Exercises may be given*

1. Those to whom the Exercises may be given may be broadly divided into two classes. The one comprises those who have all the conditions which in Chapter I we affirmed to be requisite for going through a complete course of the Exercises. Concerning these there is no need to say anything in particular. All that is said in this Directory belongs to them, especially if they wish to consider the question of a state of life.

2. Then there are others to whom the full course of the Exer-

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[1] *Coll.* ix. cap. 30.

cises is not to be given, either because their state of life is already fixed, as with married persons and others to whom for various reasons it is not expedient to give the Election; or because, on account of public business, or other occupations, they have not time or opportunity, as is the case with public functionaries, and sometimes with persons of rank and position, or heads of families, and the like; or again, because they only want to use the Exercises as a preparation for making a general confession, and drawing up some rule for the good ordering of their life for the future; or lastly, because being ignorant and illiterate persons, they have not sufficient ability, and yet they ought to be helped according to their capacity.

3. As regards Religious (with the exception of our own Society, which will be dealt with separately in the following chapter), if they have hitherto had no experience in mental prayer, they must be instructed in exactly the same way as any secular person, especially if they have formerly led a lax and careless life. In that case they should be well exercised in the First Week, in order that they may come to know their sins, whether committed in the world or in Religion, and may have contrition for them; for this is the foundation of all true reformation and correction of life. If, however, they have formerly been given to mental prayer and devotion, then the First Week may be gone through more briefly, in order that more time may be spent in meditating on the Life of Christ.

4. Special care should, however, be taken, both in the First Week and afterwards, that they should be confirmed in their vocation, and be fully convinced that for them the surest way to attain beatitude is to attach great importance to the Rules of their Order, to observe them most carefully, and to have the greatest possible affection for their Institute; that they should understand the reasons why they have hitherto made so little progress, and that they should direct their meditations and examinations to this end. This should be explained to them at the outset, and impressed upon them all through their retreat.

5. Lastly, they should be stirred up to zeal for helping others, whether externs, if that is the purpose of their Institute, or their own brethren, by their good example and works.

6. The Election of a state of life is of course not to be given to these persons, yet it will be helpful to give them the rules and instructions concerning Election, in order that they may

afterwards be able to assist others, or it may be to deliberate themselves about matters that arise, in the same manner as will be explained below in speaking of the members of the Society.

7. After the Exercises are over, if there is good hope that it may be fruitful, and with much discrimination, a copy of the book may be given to them, if they themselves desire it and seem likely to make a good use of it, yet not without the permission of the Provincial. Lastly, they may even be taught how to give the Exercises to others.

8. For the rest, let our Fathers be well assured that hardly any work they undertake will be more fruitful than that with Religious, for the fruit produced will not remain in them alone, but will generally flow on to others; first indeed to their brethren, who will be helped by their example, and then to seculars also whose souls they direct. And therefore, although the Exercises will always be useful to all Religious, they will be especially so to those who by reason of their office, or for some similar cause, are able to give help to others, as, for instance, Novice Masters, Superiors, Bachelors,[1] Preachers, and the like. For in this way it will often happen that the reformation of one effects the reformation of many others; and that is much better than that we ourselves should bring it about, lest we should seem to wish to be reformers of other Religious, which is generally an invidious part to play.

9. If those we have to instruct should be married persons, or fathers of families, the Exercises should be directed with a view to helping them to rule their families and instruct their children and servants according to the divine precepts; and also to make a just, pious, and careful use of their incomes and resources, giving alms according to their means, and not exceeding in their expenses, and so on, as is set forth in the book of the Exercises at the end of the Second Week.[2] But these effects of which we have just spoken are usually produced in the soul by the meditations themselves, although they do not

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[1] *Baccalaurei*, i.e. those admitted to the degree of Bachelor in some University. At Paris, where S. Ignatius had studied, Bachelors of Divinity were accustomed to lecture, first on the Bible, and then on the *Sentences* of Peter Lombard, after which they became *Baccalaurei Formati* and received their licence as theological teachers, while waiting to be advanced to the doctorate. See Du Cange, *Glossarium*, s.v. *Baccalarii* 3, Vol. i, p. 524 (Paris, 1840), and Rashdall, *Universities of Europe in the Middle Ages*, Vol. i, pp. 464–8.

[2] Method of amending, etc., p. 133.

deal directly with such matters; for when once the fear and love of God are truly implanted in a soul, the whole life is easily reformed. If, however, it should seem good to the director to give some instruction of his own concerning these matters, either apart from prayer, or in prayer by means of some meditation, he can do so. And the same is to be understood with regard to other kinds of persons, about whom we shall speak immediately.

10. If they should be ecclesiastics, the Exercises should be adapted so as to teach them what great virtue their state demands, and to awaken in them a desire of acquiring it, and sorrow if they have not hitherto possessed it. Therefore they must be directed in such a way as to lead them to resolve to put away their sins and evil affections, and to adorn themselves with the contrary virtues, so necessary for an ecclesiastic; remembering always that they are dedicated and consecrated to the service of God and His Church, and must therefore do their utmost to fulfil their duty; to make a right use of the income of their benefices, spending it upon proper objects; and lastly to be zealous for God, and to labour for the salvation of souls according to their strength and talents, as their office requires.

11. If they should be persons of rank, or holding some office of government, suitable precepts and instructions should be given them; for example, that they should administer justice, shun avarice and pride, succour the poor, realize that they are God's ministers in this, and always set the fear and honour of God before all other things, and whatever else the prudence and experience of the director may suggest to him as suitable for him whom he instructs.

12. And if men of this class, on account of the public business in which they are engaged, or for any other good reason, are not able to give their whole time to the Exercises, we must accept what they can give, viz. that they should devote at least some hours daily to meditation.[1] In this case they may even remain in their own home, so that the director may come to them at convenient times. This will sometimes be better than that they should come for instruction to our house, especially when they are persons of rank, for in this way secrecy will more easily be preserved.

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[1] Annotation xix.

13. Nevertheless it will be far better if they are able to make a retreat in some country place or monastery,[1] as S. Ignatius did at Monte Cassino. But in the Exercises themselves we must act as time and circumstances require. If they can give only a little time each day to meditation, the First Week must be the more prolonged, and the general confession deferred, and so on. If, on the other hand, they can devote more hours to meditation, all these matters may be dispatched more quickly, and the usual course of the Exercises more or less completely followed.

14. The methods of Election, however, are not to be given to persons such as these, unless they desire to deliberate about accepting or resigning some office or dignity, or about a state of life if they are free to choose. But they should be instructed to put aside, as far as possible, all thoughts of other matters, at least during the hours which they give to meditation.

15. If they should be ignorant and illiterate persons, much time should not be spent upon them, nor should the whole course of the Exercises be given to them; but the method pointed out in Annotation xviii should be followed.

16. To this class belong women also, some of whom at times ask to make the Exercises. The same method therefore should be followed with them as with persons of little education, unless one or other among them should be of such good judgment and capacity for spiritual things, and should have so much leisure at home as shall enable her to make all the Exercises fully, or the greater part of them, in which case there is no reason why she should not do so. Prudence, however, requires that women should come to our Church to receive the meditations, and every caution should be taken that there may be no room for any suspicion or scandal. For which reason it may be best that the meditations should not be given in writing, but by word of mouth, lest men should think that some of them were letters. But if writing must be used, let it be done with great discretion.

## CHAPTER X

### *Of the manner of giving the Exercises to Ours*

1. As regards Ours, in the first place when the Exercises are given to those who are entering the Society, they ought always to be given completely, and according to the form laid

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[1] Annotation xx.

down in the book. For inasmuch as this is one of the tests which our blessed Father S. Ignatius orders,[1] it is requisite also that they should be made exactly as they stand, with the exception of the Election, each of the meditations being brought to them day by day written on a separate page; for the book itself ought not to be given to them on this first occasion.

2. Afterwards, in course of time, when they come together to make the Exercises, they should go over the same ground several times, e.g. twice or thrice, if not completely, at least the Exercises of the First Week, and some from the following Weeks, such as those on the Kingdom of Christ, the Incarnation, the Temptation of our Lord, the Institution of the Blessed Sacrament, the Passion, and the Contemplation for obtaining Love, as may seem expedient and as time allows.

3. This is the more necessary because as they will hereafter have to give the Exercises to others they certainly ought themselves first to have acquired a thorough and profound knowledge of them.[2] And for the same reason, besides the meditations, they should thoroughly understand and have practical experience of the various Rules and Annotations, e.g. the twenty Annotations placed at the beginning of the book, the methods of examination of conscience, the ten Additions at the end of the First Week, the Rules for Election, those also for the discernment of spirits, and the like. Therefore they ought to read the book carefully, so as to gain a thorough understanding of it, and when they are in doubt as to the meaning, they ought to inquire of him who gives them the Exercises.

4. But after they have been through the Exercises once in this way, and repeated them several times while still novices in the art of meditation, although in their daily meditations each one, according to his devotion or needs, may take for the subject of his meditation whatever out of Holy Scripture or from other sources the Spirit of God may prompt him to select (always, however, for the sake of greater security and utility, with the knowledge and approval of the Prefect of spiritual matters,[3] or the Superior); yet in that special time set apart for meditation and retreat, which we commonly speak of as 'The Exercises,' because it is generally expedient to begin with some purgation, it is best that some purgative Exercises should

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[1] *Exam. Gen.* iv. 18.

[2] *Const.* P. IV, c. viii. § 5.

[3] See note 3, p. 343.

be used, e.g. on death, and sins, with reference especially to those committed in Religion.

5. It is not expedient, however, to give in writing any of those 'Exercises adapted to the Religious State,' because the Exercises of S. Ignatius should be preserved in their integrity, just as they stand, without either addition or change; and moreover because exercitants will without doubt experience greater spiritual relish and emotion from what they discover for themselves than from what is so minutely explained and developed for them by another.[1] The director may, however, give some brief instruction, or explanation, and put them as it were on the road, warning them at the same time to apply everything to themselves, as e.g. in the Foundation, after considering the end of man, let them apply that doctrine to their own present state, and since they cannot now be indifferent to riches and poverty, let them apply this indifference to matters which present themselves in the Society, and similarly in other cases.

6. In the case of our Fathers, if they have once made the Exercises completely, the First Week ought in ordinary cases to be gone through in a comparatively short time, sometimes indeed in less than three days, or even two, in order that they may go on to the Second Week, in which much more time must usually be spent.[2] But this must depend mainly on the judgment of the director, who if he should see that any one needs more purgation may and ought to keep him longer in the First Week, endeavouring before all things to lead him to desire the perfect reformation of himself.

7. The matter with which this reformation should be concerned will generally be passions not well under command, evil habits, perverse inclinations, e.g. the desire of honour and esteem, self-will, love of bodily indulgences, etc.; temptations coming from without, especially if they are violent and frequent; offices, moreover, in the Society, such as preaching, hearing confessions, teaching in school; in short, all actions which a man may desire to order and arrange for himself, as eating, sleeping, studying, dealing with externs, or with Ours, etc.

8. Therefore it should be the chief concern of him who makes the Exercises to gain as complete a knowledge of himself as possible, going through the time past, and his occupations and

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[1] Annotation iv.

[2] Annotation iv.

duties, and in them weighing both the number of his defects and their gravity on account of his state and obligations; lastly considering also the causes, beginnings, and roots of his faults.

9. And it will very much conduce to this reformation if at the end of the First Week he makes a general confession extending over the whole time he has been in Religion, not indeed every time the Exercises are repeated, but whenever he is especially moved by God to wish to begin a new life, and to reform himself more perfectly. For experience shows that this has been very profitable to many, and has greatly helped them to self-knowledge and amendment.

10. If it should seem to the director that it will help the exercitant to attain the end in view, he may add some further meditations suitable to the state and present needs of each, e.g. on the privilege of a vocation, on the three vows, on the reasons for renewing our vows, on the formula of the vows themselves, on the benefits bestowed on us by God, on the dangers of tepidity and the like. Sometimes also meditations may be added from the Summary of the Constitutions, especially on the principal rules which treat of Religious perfection, as the 11th and 12th, and the like; and in general on whatever subjects are likely to increase the fear and love of God, hatred of self, zeal for virtues, contempt of visible things, desire of those which are eternal, and the ardour of charity.

11. In order to help those who lack ability or leisure, it may open a way for them to meditate upon the Mysteries of the Life and Passion of our Lord, if some theological truths are set before them, e.g. if, in the meditation on the Incarnation, the reasons for it and its fruits are explained; or, in the case of the Passion, the causes of its bitterness; or if again various ways of meditating upon it are suggested, e.g. with a view to exciting compassion, or the desire of imitation, or adoring wonder, and so on.

12. Lastly, if those who have made some progress in spiritual things, and are more experienced in meditation (concerning whom see *Const.* P. VI, c. iii. § 1), should sometimes come into retreat to seek spiritual renewal and an increase of fervour, or before undertaking some work, such as a mission, or something of the kind, it does not seem well to prescribe any particular subjects for their meditation, since all may not have the same dispositions and capacities; but they can take for their medita-

tion whatever they think will be useful to themselves and conducive to the end they seek. For we may well believe that from the knowledge which they have already gained from the Exercises of our blessed Father Ignatius, and assisted by the unction of the Holy Spirit, they will be able to run in this way without stumbling, and indeed with great profit.

13. As for the Election of a state of life, it is not to be given to Ours while making the Exercises. On the other hand, although to deliberate and make a choice in matters of business or ordinary actions is not the special purpose of the Exercises, but may be done apart from them at any time, and on any occasion, nevertheless Ours ought to be carefully instructed how to use the rules of election, in order to discover the will and good pleasure of God, as when Superiors have to settle some doubtful point, especially if they are unable to take counsel with their brethren (see *Reg. Provincialis* xvi); and in fine, in all matters which ought to be settled and determined in the presence of God, this method of election, of which we shall treat more at length below, will be found of the greatest possible help in enabling our Fathers to see what is the will of God in all such questions, according to their several kinds.

## CHAPTER XI

### *Of the First Week in general*

1. The Exercises are divided by our blessed Father Ignatius into four Weeks. These Weeks, however, are not distinguished so much by the number of days in each as by the kind of subjects of which they treat, and therefore it is not necessary that each Week should comprise a period of seven or eight days. All that is required is that the affections or fruits which belong to each Week should be attained.[1]

2. The First Week comprises the consideration of sins, in order that we may come to know their foulness, and may truly hate them with due sorrow and purpose of amendment. The Second sets before us the Life of Christ, in order to kindle in us an eager desire of imitating Him; and to make this imitation as perfect as possible there is set before us also the method of Election, that we may choose such a state of life as may be most in accordance with the will of God; or if we are not now

[1] Annotation iv.

free to make such a choice, some instructions are given for reforming our life in that state in which we are. The Third takes in the Passion of Christ, the contemplation of which begets pity, sorrow, and shame, and greatly inflames our desire of imitating Him. Lastly, the Fourth is concerned with the Resurrection of Christ, and His glorious appearances, and with the favours bestowed on us by God, and other like matters which are calculated to kindle His love in our hearts.

3. This First Week, therefore, furnishes us with means for cleansing the soul by contrition and confession, and leading it on to true penitence. And he who makes the Exercises ought to direct everything to this end, that he may come to know the malice of sin, and his own degradation and vileness, and may have a deep inward realization and feeling of it. Wherefore it would be well, if he is a priest, that during this time he should abstain from celebrating every day (unless devotion, or spiritual advancement, or some obligation impels him thereto), in order that after a general confession he may return to the Altar with better preparation, more confidence, and increased reverence for the Holy Sacrifice.

4. It should be noted that this First Week is the foundation and base of all the others, and ought therefore never to be omitted. Wherefore also if any one has made other Exercises [1] of this Week, or even the complete course of all the Exercises, and wishes to repeat them again, he must still begin with this First Week, although it may be run through more briefly.[2]

5. When, therefore, any one arrives at the place where he is going to make a retreat, the director should visit him that same day, and before giving him the Foundation, should explain to him some of the Annotations, to wit the first, fifth, and what is said in the seventeenth about opening his heart, and also what is said in the twentieth about the advantage of making a retreat in a secluded place. This will furnish him with an opportunity of giving the retreatant the advice and instruction of which we have spoken in Chapter II. He must, however, proceed cautiously as we have pointed out in that same chapter,

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[1] The meaning seems to be, 'other retreats in which the Exercises of the First Week have been gone through.' Cf. the use of the phrase 'make the Exercises' as equivalent to 'make a retreat' in Chap. i. 1, and often in common parlance.

[2] See Chap. X, 6.

not telling him everything at once, but only so much as prudence shall dictate.

6. As for the Admonition prefixed to the Foundation, and beginning, *In order that he who gives, as well as he who receives the Exercises, etc.*, it will generally be better not to speak of it at the beginning of the Exercises, but in the course of them, if any doubt or difficulty should arise, or if on account of any diffidence on the part of the exercitant it should seem well to explain it to him.

## CHAPTER XII

### *Of the Foundation*

1. The consideration of our last end forms the entrance to the First Week, and this consideration is therefore called the Foundation, because it is the basis of the whole moral and spiritual edifice.

2. It may be divided into three parts: first, the end for which man was created; second, the means for attaining this end; and third, the difficulty of choosing the right means, since we do not know what is most conducive to the attainment of this end, and any error here cannot but be harmful and dangerous. From this there arises also a fourth point, viz. that the exercitant should place himself in a state of entire indifference and equilibrium.

3. This indifference is of the greatest importance, and the exercitant should be instructed that the deeper this foundation is laid, so much the firmer will be the future building. This is pointed out by S. Ignatius in the fifteenth and sixteenth of the twenty Annotations.

4. In giving this meditation, especially to those who for lack of practice in mental prayer may find it somewhat dry and barren, some developments may be added: as, for instance, when it is said that man was created, we may also consider how he was created by God out of nothing, and at the same time we may dwell upon the number and the greatness of the gifts with which God has endowed him, and moreover how he is continually preserved in being by God.

5. But these points are not to be considered so much with a view to exciting gratitude, as would be the case if we were meditating upon the benefits bestowed upon us by God; but

rather in their bearing upon the design of this Foundation, viz. that all these things are given us by God in order that we may attain to our last end. And so in making this meditation we may reflect upon ourselves, and consider how we have hitherto acted with regard to the end and the means, and how greatly we have gone astray in making a wrong use of creatures, which ought to have been a help to us; in order that we may now in a general way lay a foundation for that knowledge of the deformity of our lives, which afterwards we shall enlarge and particularize in the meditation on sins.

6. The book of the Exercises does not prescribe any fixed hours for meditating on this Foundation, as it does in the case of the following Exercises; but, in order that the outset may be easy, each may devote time to it according to his strength and devotion; or, if necessary, the director may set him a time.

7. He ought, however, to take good care that the knowledge of this truth which the Foundation sets forth is as deeply rooted in his mind as possible; for as the foundation of a building sustains the whole weight of it, so this truth underlies all the Exercises, and especially the rules of Election, which almost entirely depend upon it. The better, therefore, this meditation has been made, the greater will be the success of all that follows.

## CHAPTER XIII

### *Of the twofold Examination*

1. The director ought to visit the exercitant several times while he is engaged with the meditation on the Foundation, and always bring him something new in writing, for in this way weariness will be relieved, and each separate instruction will be better understood.

2. Therefore at his first visit, after giving him the Foundation, let him give him also the particular examination, explaining to him at the same time that in every man there is usually some one fault or sin which is the chief one, and is the cause and root of many others.

3. And although in some persons there may be several chief sins, yet it is best to choose some one, and bend all our efforts to rooting it out; and when this has been conquered, to turn our special attention and efforts first to one and then to another of those which remain.

4. Now the particular examination will be of service here, and although its use ought to be continued after the Exercises all our life long, yet it is begun now in order that some practical knowledge of it may be acquired, and also because it ought to be applied to the manner in which we make the Exercises themselves, and the Additions.

5. The practice of this examination is also much to be commended, on account of its great usefulness, especially for attaining purity of conscience, as Cassian [1] teaches, and S. Bernard frequently. Accordingly, at the close of the Exercises, when rules are given to the departing retreatant for the good ordering of his life, this practice should be specially urged upon him. Whether the four Additions appended to the particular examination should be dictated, or only explained by word of mouth, may be left to the judgment of the director.

6. Then on that same day and the next should be given the daily general examination. It should not, however, be given as a meditation, but rather as an instruction, in order that the retreatant may begin to open his eyes to the recognition of the sins of his past life.

7. With regard to the general examination, there are doubtless many other kinds of sins which are not set down here; but these alone are touched upon here either because they are those which most frequently occur, while others can be found in the works of other authors who treat professedly of this matter, or because this examination is drawn up for those only who are already in some degree spiritual and abstain from other graver sins, although they often fall into these. It was not, therefore, the intention of S. Ignatius in so brief a handling of the matter to include all sins, but only to remind pious souls of those which are more frequent.

8. Furthermore the daily examination, which comprises five points, should be dictated to the exercitant just as it stands. The light which the general examination affords in the distinction it draws between sins committed by thought, word and deed, will help him to make it.[2]

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[1] Cassian, *Coll.* V, cap. xiv.

[2] See p. 50.

## CHAPTER XIV

### *Of the first Exercise of the First Week*

1. As regards the order of giving the Exercises, that which is laid down in the book is to be followed, viz. in the first hour, the Exercise of the three powers is to be made; in the second, that on sins; in the third and fourth, two repetitions of each of these; and if a fifth hour is added, it should be employed in meditating upon hell. If, however, only four meditations are made, the Exercise on hell must be postponed till the next day, on which also may be given other Exercises, on death, and judgment, with their repetitions. On the third day the same subject-matter should be again proposed, but with some new points, as for instance in the meditation on sin, by showing its effects in the soul, or something of that kind. Thus tedium will be dispelled, and the subjects more profoundly penetrated.

2. The first Exercise is that which is called the Exercise of the three powers, not because these three powers are not used in the other Exercises, but because S. Ignatius wished, in this approach as it were and first beginning of all the Exercises, to point out the method which we are to follow in meditating, viz. that by means of the memory the understanding should be helped to discourse and reason, and by means of the understanding the will and affections should be moved; and wished this to be done in regard to sin, which is the first subject that occurs for our meditation.

3. Accordingly, in this first Exercise everything which the exercitant will have to make use of in those that follow should be explained to him in detail, e.g. what method he must follow in order that he may be able to persevere in meditation with attention, and without overstraining himself; how to collect his thoughts, and keep them collected; and how that, although the understanding is to be used in making reflections, yet more pains should be taken to exercise the affections, and inwardly taste the truth, than to form many considerations however beautiful and ingenious, and so on.

4. Here, too, the preludes, the use of which is enjoined in all the Exercises, should be explained, especially what is meant by the composition of place, which is nothing else than to picture to oneself, and as it were to see with the eyes of the imagination, the place where the thing on which we meditate takes place:

as, for instance, the stable in which Christ was born, or the large upper-room furnished in which He washed the Apostles' feet, or the hill of Calvary on which He suffered.

5. By this composition of place we are greatly helped to fix the attention and control the wanderings of the mind, for, when the imagination is tied down to some fixed representation, the thoughts are also in a measure restrained from wandering; or if they should at times be distracted, we have the means at hand whereby we may easily collect ourselves, and bring ourselves back to that spot where we placed ourselves at the beginning. Wherefore S. Bonaventura, in the introduction to his *Life of Christ*, says: 'Thou, if thou desirest to gather fruit from these things, shouldest so place thyself in the presence of our Lord as if thou didst hear with thine ears His very words, and see with thine eyes His deeds, fixing thy whole mind and affections upon Him attentively, leisurely, and with delight, setting aside for the time all other thoughts and anxieties.'

6. This, of course, is appropriate only when we are meditating on corporeal things. In the case of incorporeal things, such as sin and the like, we must make a different kind of composition of place, as is clearly explained in the book of the Exercises, in the Exercise of the three powers.

7. Lastly, in this representation of the place, great care must be taken not to delay too long upon it, nor to put too much force upon ourselves; for the principal fruit of meditation does not consist in this, which is only a way and means towards the real fruit. And there is no doubt that some have greater facility in this matter than others—those, I mean, in whom the imaginative powers are especially keen. Others who find a difficulty in this ought not so to strain themselves as to weaken the head, for this would hinder their meditation.

## CHAPTER XV

### *Of the other Exercises of the First Week*

1. In the second Exercise the exercitant should be warned in the first point not to enter into an examination of sins one by one, as is done in preparing oneself for confession. He will do this afterwards apart from the meditation; but at this time let him set his sins before himself only in a general way, considering how many and great they have been, that he may excite

shame and contrition. He will be helped in this by recalling places, occupations, and persons, as is there said.

2. The third and fourth Exercises consist in repetitions of the first and second. These repetitions are of great value, for it often happens that in a first meditation upon such matters the understanding is stimulated by their novelty and by a certain curiosity, but afterwards, when its activity is moderated, the way is more open for the exercise of the affections, in which the fruit chiefly consists. Therefore in these repetitions we must avoid lengthy discourses, and only set before ourselves, and briefly run over, the points on which we have before meditated, dwelling upon them with our wills and affections. And this is the reason why there are more colloquies here than in the former Exercises.

3. When it is said in the third Exercise of the First Week that in these repetitions we should dwell especially on those points in which we have felt greater consolation or desolation, we must understand the meaning to be that we ought to repeat especially those points which have brought us light and fervour; but it is well also to repeat the points in which we have experienced aridity, because it often happens that in those very points we come afterwards to feel a greater abundance of consolation. Indeed the same meditation may be repeated twice if great consolation is felt, or any other good and spiritual affection, especially in the First Week.

4. Besides the five Exercises given by S. Ignatius, others may be added, as is said at the close of the fifth,[1] e.g. on some further punishments of sin, on death, on judgment, or on other torments of hell.[2] Indeed these subjects should rarely be omitted, for they have great power to withdraw the soul from an inordinate love of the visible things of this world; and it is in these meditations that the soul conceives a holy fear

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[1] 'If he who gives the Exercises thinks it will be profitable to the exercitant to add to them other meditations, e.g. on death and other penalties of sin, on judgment, etc., let him not think that he is forbidden to do so, though they are not inserted here.' These words, which are not in the Spanish Autograph, were added in the Vulgate version, and are without doubt in accordance with the practice of S. Ignatius and the Fathers taught by him. For some further remarks on this subject see Additional Note H, p. 223.

[2] I.e., other than those mentioned in the Exercise on hell, p. 66.

of the Lord, to the end that it may bring forth the spirit of salvation.[1]

5. At the end of each Exercise a colloquy should always be made, as is directed in the book of the Exercises. Nothing, however, forbids us to make other colloquies and petitions, according to our devotion, even at the beginning or in the middle; and indeed it is often expedient to do so. But the most appropriate place is at the end, when the soul feels itself more lifted up by its meditation; for those are the best colloquies which take their form from the various interior affections, as they arise one after another in the soul.

6. Thus at one time we may treat with God, as a son with his father; at another, as a slave with his master; at another, as a friend with his friend; at another, as a culprit with his judge; at times also begging some gift, or giving thanks for benefits received; or again accusing oneself before God, or conversing with Him familiarly.

7. And here we should mark what is said in the third Annotation, viz. that these colloquies, when they are made with God or with the saints, require greater reverence than when we make use of reasoning in meditation. Also in the second colloquy addressed to Christ in order that He may obtain grace for us from the Father, it should be explained to ignorant persons that we address our Lord here not as God, but as Man, our Mediator and Advocate, that He may intercede for us.

8. The Additions which are placed at the end of the First Week should be given the day before the Exercises are begun (i.e. before the Exercise which is called that of the three powers, and the rest), because they treat of many things which are helpful in meditating. The tenth addition, however, may be postponed till a subsequent day, as it is not so necessary that it should be given on that day. Then on the following days any remaining Additions should be given, and also the Rules for the discernment of spirits suitable for the First Week, so far as they shall seem to be useful to the exercitant. It will not, however, be

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[1] *In his meditationibus concipit anima timorem sanctum Domini, ut pariat spiritum salutis.* This is evidently a reminiscence of S. Augustine *in Ps.* xlvii. 7 (A.V. xlviii. 6): *a timore tuo, Domine, concepimus, et parturivimus spiritum salutis*; quoting freely from Isaiah xxvi. 18 (Old Latin Version): *Propter timorem tuum, Domine, in utero accepimus, et parturivimus spiritum salutis, quem fecisti super terram.*

always necessary to give these in writing; that is left to the judgment of the director.

9. Care should be taken that these Additions are exactly observed, for on them the spiritual fruit of the Exercises largely depends. On the other hand, all excessive strain is to be avoided, and regard should be had to the character and temperament of persons, so that if some should be by nature inclined to melancholy, they should not be too much constrained, but rather their hearts should be enlarged and set free; and the same is true of persons in weak health, and unaccustomed to labours of this kind. There is need therefore of prudence and discretion; for experience shows that in some cases it is good to grant a certain relaxation of these rules, while in others strictness and severity is best, always however tempered with charity.

## CHAPTER XVI

### *Of general Confession*

1. When the exercitant, whether he keeps to the first five Exercises or others be added, seems to have sufficiently attained the end proposed in this Week, viz. an intimate knowledge of his sins and true contrition for them, and to have made serious efforts, co-operating with divine grace, both in the Exercises and in the observance of the Additions, he should be advised to prepare himself for a general confession. And unless he should appear to the director to be too much fatigued, he may continue to give one or two hours to meditation upon subjects calculated to deepen contrition, or if it seems better he may read something bearing upon the same end.

2. And in order that he may do this with the more diligence and care, the great benefits of this general confession should be pointed out to him, as they are set forth in the book of the Exercises after the general examination. Even though there were no other reason, this at all events ought to be sufficient, that we find by experience that persons often approach confession without sufficient examination, or without due sorrow, and with little or no purpose of amendment; and therefore, in order to set their consciences at rest, and to free themselves from scruples, which, if not before, at least at the hour of death, are wont to torture the soul and endanger its salvation, it is

well worth while once for all to cleanse themselves from all the sins of their past life.

3. For the same reason, although the penitent must guard against excessive anxiety in making this confession, lest, as sometimes happens, he should ever afterwards remain a prey to scruples and the fear of not having confessed everything, yet on the other hand care should be taken that the confession shall be so fully and accurately made that the soul may afterwards feel assured that it has done all that it could; for without this assurance it will never be able to enjoy that peace and tranquillity of conscience of which we have been speaking. Therefore besides his own efforts and diligence the exercitant should be assisted by some plan and method, that is to say some Directory for making a good confession. Many excellent ones may be found, if needed, suitable to the wants of each.

4. Sometimes also, especially in the case of persons of rank and station, it will be good to give them the *Summa* of Navarrus to read, in which he treats of the different states of life, in order that they may carefully consider what belongs to their own state. In this way they will see their defects better than if they were pointed out by one of our Fathers, in which case they might perhaps not altogether believe him, thinking him too strict and severe.

5. In most cases it is better that this general confession should not be made to the Father who gives the Exercises; but if the exercitant prefers to confess to him as a matter of devotion, or if a scarcity of priests, or some other cause, makes it necessary, there is nothing to hinder its being made to him.

## CHAPTER XVII

### *Of the close of the First Week*

1. Since, as has been said above, the Weeks of the Exercises are not determined by days, but by the results which are aimed at in each, the duration of this First Week can be shortened or lengthened in proportion as the exercitant sooner or later attains contrition, devotion, and the method of meditation. For some attain this end more quickly, others more slowly.[1] Those, however, who have made much progress in the ways of the spirit, and have for some considerable time been frequenting the Sacra-

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[1] Annotation iv.

ments, or who have a strong desire to resolve upon a manner of life in which they can serve God better, ought not to be detained long in this First Week. Indeed if possible they should bring it to a close in four or five days. On the other hand those who are not so well disposed must lengthen it. For in this case, in order that they may grieve for their sins, and recognize the deformity and foulness of sin, they should be kept longer in these Exercises, and some change should from time to time be made in their food, and sleep, and other kinds of penance adopted, as is directed in the third Observation after the Additions of the First Week.

2. Those who, after finishing the Exercises of the First Week, are about to go on to the others, ought to take a rest from the strain and hard work of meditation for at least one day after making their general confession and communion. In the meantime, however, they may reflect upon the parable of the Prodigal Son, or something similar, applying it to themselves. Furthermore they should be prepared for Communion in such a way as to approach it with reverence and faith and spiritual relish; and for this purpose some suitable meditation should be given them.

## CHAPTER XVIII

### *Of the Second Week, and first of the end set before us in it*

1. The end and object of all the Exercises of the First Week is chiefly this, that we should recognize that we have strayed from the way which should lead us to that last end for which we were created, and consequently that we should grieve for so great an error, and conceive an intense desire of returning into the right way, and of persevering in it to the end.

2. But in this Second Week the end is to set before ourselves Christ our Lord and Saviour as the true Way, as He Himself has said: *I am the Way, the Truth, and the Life*; and *no man cometh unto the Father but by Me.*[1]

For He is the example set before men by the Father, in imitating Whom we may amend and regulate our corrupt conduct, and direct our feet into the way of peace. Wherefore since the Life of Christ is most perfect, and the very type of all virtue and sanctity, it follows that the nearer our life approaches the likeness of His the more perfect it will be, and the closer it will come to the realization of its true end, and therefore also the happier it will be.

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[1] S. John xiv. 6.

3. Hence this Second Week answers to the illuminative way, because Christ is the Sun of Righteousness, *which lighteth every man that cometh into the world* ;[1] and He has come for this purpose, *to give light to them that sit in darkness and in the shadow of death.*[2] And because sins and perverse affections darken the soul and hinder it, and draw it back from the imitation of Christ, therefore they must first be eradicated from the heart by those earlier Exercises and meditations.

4. The disposition which S. Ignatius used to require in those who were going to make the Exercises of this Week is that they should give evidence of fervour and a desire of going on to deliberate about the choice of a state of life. So that if a man should be unwilling to do this, or only half-hearted about it, it would be better, even if he should wish to continue the meditations, to put him off for a month or two. For this is a matter which cannot be brought to a successful issue unless it be undertaken with fervour of spirit. It requires indeed all that greatness, courage, and constancy of soul which springs from an increase of devotion.

5. It is true that if the retreatant is one from whom no great fruit can be expected, either because he is lacking in capacity or hindered by matrimony, some meditations from this and the following Weeks may be added, suited to his powers, in order to help him to live a good life in his present state.

6. But it is better to leave others with their appetite unsatisfied, that they may know that there is still something more which they may do. For it often happens that by this delay their own experience more clearly shows them their needs and weaknesses, so that afterwards they come back with better and more fervent dispositions.

## CHAPTER XIX

### *Of the first four Exercises of the Second Week*

1. The first Exercise in this Second Week is on the Kingdom of Christ. It is not, however, reckoned among the meditations, for the first of these is on the Incarnation of our Lord. It is

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[1] S. John i. 9.

[2] S. Luke i. 79.

therefore a kind of foundation or introduction to the whole of the following Exercises, and a summary and compendium of the life and works of Christ our Lord, in that mission which His Father had committed to Him and of which Isaiah speaks: *Behold, his reward is with him, and his work before him* [1]; and our Lord Himself: *The work which Thou gavest Me to do.* And He adds what that work was: *I have glorified Thee on the earth . . . I have manifested Thy Name unto the men which Thou gavest Me.*[2] And He calls all men to share in this great and glorious work, each according to his own degree. From which it already begins to be seen that there is a diversity of degrees in the imitation of Christ.

2. Now the disposition which is required in the soul of him who makes the Exercises is this, that so far as depends on himself he should tend towards that which is more perfect, if God should give him grace and strength. Whence it is plain that from this point the soul is already beginning to be prepared and disposed for the Election of a state of life, the method of which Election will hereafter be more expressly set forth in its proper place. Thus with wonderful skill the soul is here stimulated by the Holy Spirit to desire perfection, in order that henceforth it may draw out and search into this same perfection in all the following meditations on the Incarnation, the Nativity, and other Mysteries; and so the seeds of perfection, which are sown here, may afterwards by these meditations secretly grow and advance, until they bear their fruit when the time for the Election has come. The director should take note of this for his own guidance, but he need not speak of it to the exercitant: rather he should leave the matters meditated upon to work by themselves in his soul and exert their own power.

3. What has been said in the last paragraph does not preclude this meditation, and also that on Two Standards which follows, being given to those who are not going to make an Election. For they may be a help even to these, seeing that, broadly speaking, they deal merely with such things as every one, according to his capacity, can do for the greater glory of God, in obedience to Him.

4. In this Second Week it should be noted that there is an additional prelude. For whereas in the First Week the first prelude is the composition of place, here, before the composition

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[1] Isaiah lxii. 11.

[2] S. John xvii. 4, 6.

of place, we have a sort of outline of the history or Mystery which forms the subject of the meditation. This, however, is not to be understood as if we were at this point to stop and meditate upon the Mystery, for in that case there would be no difference between the prelude and the meditation; but only that in this first prelude the history is set before us in a general and summary view, in order that we may know what the subject is on which we have to meditate, and the soul may enter upon its work devoutly; but afterwards, in the meditation itself, let it pause upon the several parts, so as to consider them and penetrate their meaning. It is as if a man should cast his eyes upon some painting, comprising a great variety of objects, and in one comprehensive view take them all in confusedly and know what the picture contains, and then afterwards should fix his gaze on the several particulars which are there represented, examining each in turn more fully and accurately.

5. The points of these meditations are to be taken from the Mysteries of the Life of Christ towards the end of the book, where they will be found arranged in order, and divided for the most part into three points. In the case, however, of uneducated persons, who have not read or cannot read them in the Gospels, it will be well to give the points a little more fully, adding a short explanation, as is directed in the second of the twenty Annotations. What is said, therefore, in the meditations on the Incarnation and the Nativity about contemplating the persons, and their words and actions, ought to be understood with reference to the above-mentioned distribution which is placed at the end of the book, to wit that we should contemplate these particulars in each of the points in order. It is not, however, necessary first to contemplate all the persons in a whole Mystery, and then all the words, and lastly all the actions; for this, especially in some meditations, would cause confusion.

6. All that S. Ignatius intended was to give a rule for the guidance of the exercitant in meditating upon each point, viz. that he should turn his attention first to the persons who are found in that point, and then to their words or to their actions, whichever come first, and so, having exhausted one point, should pass on to another, observing in it the same order.

7. But although in this place only these three points are mentioned, there is no reason why others should not be added, as for instance the thoughts and interior affections of the several

persons, and also their virtues; and besides these, the manner and purpose of the several Mysteries, their causes also and effects, the time and other circumstances, in order that the meditation may be richer and its fruit more abundant.

## CHAPTER XX

### *Of the fifth Exercise of the Second Week, which is the application of the senses*

1. The fifth Exercise, which is the application of the senses, is very easy and useful. It consists in imagining that we see the persons, and hear the words or sounds if there should be any, and touch or kiss the places or persons, which last, however, must be done with great reverence, modesty, and fear. The sense of smell S. Ignatius refers to the fragrance of a soul enriched with divine gifts, and the sense of taste to the interior savour of its sweetness, both which exercises imply a certain presence of the thing or persons on whom we meditate, with a sweet and tender love of them.

2. What is here said about making this application of the senses separately after the meditations on the Incarnation and Nativity is to be understood as applying to all the subsequent meditations on the Life of Christ. Yet we are not so to understand it as if the application of the senses was to be made without any exercise of meditation at all, but only that the principal scope of this exercise on the Mysteries is the application of the senses.

3. The application of the senses differs from meditation in that meditation is more intellectual and more concerned with reasoning, and is altogether more profound; for it reasons concerning the causes and effects of these Mysteries, and traces out in them the attributes of God, as His goodness, wisdom, love, and the rest. The application of the senses on the other hand is not discursive, but merely rests in the sensible qualities of things, as sights, sounds, and the like, and finds in them enjoyment, delight, and spiritual profit.

4. And it is useful in two ways. For sometimes when a soul is unable to search into more profound things, while it dwells on these sensible impressions it is gradually disposed and raised up to those loftier thoughts. Sometimes, on the other hand, when it is already enriched and filled with devotion from its

meditation on those profounder Mysteries, descending from them to the contemplation of these sensible things, it finds in every one of them nourishment, and consolation, and fruit, because of the abundance of its love which makes every smallest thing, and even the slightest hints, to be of great value and to furnish matter for devotion and consolation.

5. In giving the Mysteries of Christ, the director ought to take them from the book of the Exercises at the end, where, as has been said above, they are arranged with their points. In the case of those who are more accustomed to meditate, it will suffice to dictate to them the points, or to give them in writing, just as they are there found, enjoining them to follow throughout the same form as on the first day. With others, however, who are less experienced, the director ought to go more into detail, fitting the preludes to the matter, and showing them how to set before themselves the persons with their circumstances and then their words and their actions, etc.

## CHAPTER XXI

### *Of the hours for meditation, for spiritual reading, and for visiting the exercitant*

1. If the exercitant seems to be fatigued, even though not excessively so, still, in order that he may be better able to hold out, it is expedient to give him some relaxation in the hours of meditation. In this case the midnight meditation may be omitted, the other four being retained.[1]

2. Also, in this and the following Weeks, after the meditations have been made, some book may be read for the remaining time, but of such a kind as will nourish piety rather than busy the intellect with novelties, e.g. passages from the works of S. Bernard, or Gerson on the *Imitation of Christ*, or Louis of Granada. If, however, the book selected contains any treatise on the Mysteries of Christ, it is better that the exercitant should not read those Mysteries upon which he will have to meditate hereafter, but only those upon which he has already meditated, or is going to meditate that same day.[2]

3. He should be visited by the director once at least each day, except during the time of the Election, when desolations and perplexities are wont to be more common, in which case a more frequent visitation may be necessary.

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[1] See Observation III, p. 95.

[2] See Observation I, ib.

## CHAPTER XXII

### *Of the Election, its importance, and the method to be observed in making it*

1. In the whole of the Exercises there is no subject more difficult, or requiring greater skill and discretion, than the Election. For when engaged upon it the exercitant is exposed to a variety of spiritual movements, and often also to errors, because a man may not only be overcome by evil, but may often also be deceived by what appears to be good and right.

2. Therefore in dealing with this matter we must clearly understand and keep before our eyes the great importance of choosing a state of life. For if man, as rational, ought in all his actions to propose to himself an end agreeable to reason, and if a Christian ought to direct all that he does towards a supernatural end—if, I say, that ought to be done in each several action, how much more in choosing a state, upon which almost all the actions of our life depend, so that if the end itself be faulty, all that depends upon the end will necessarily be faulty also.

3. Furthermore, just as in the living body there are many members, yet not all the members, as S. Paul says,[1] are eyes or feet, so in the body of the Church there must needs be various grades and states. And the author of this division and distribution is the Holy Spirit, to Whom it belongs to assign to each his proper place. Wherefore the Apostle says in the same chapter: *There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.*[2] From which it is manifest, that as servants are appointed by their master each to his own work and office, so are men by God; and therefore a man ought not to hinder in himself that which God wishes to do in him and with him but ought to serve Him faithfully, in whatever way His Majesty wills.

4. Then, too, a good Election conduces greatly to the attainment of our eternal salvation. For although God refuses no man the help necessary to his salvation, yet it cannot be doubted that He gives His grace, and light, and help, much more abundantly to those who have not thrust themselves into some state

[1] 1 Cor. xii. 12 Sq.

[2] 1 Cor. xii. 4–6.

of life of their own will, but have chosen that which, after careful consideration, they have thought to be according to the divine good pleasure.

5. Lastly, if we choose to direct ourselves in such an important matter according to our own judgment and preference, we shall easily fall into very great and pernicious errors; but if we have followed the will of God, He as our Father and Creator will ordain nothing concerning us which is not useful and salutary, and indeed suitable and adapted to our needs, for He knows whereof we are made.

6. All this, and more to the same purpose, will be useful not only to the director for his guidance in this business, but still more to the exercitant, that he may see in what temper of mind he ought to approach so important a matter.

7. Therefore, to the end that some order may be observed in dealing with it, we shall first point out what sort of persons those who are admitted to the Election ought to be; secondly, what sort of persons those who direct them; thirdly, what are the matters with which the Election is concerned; fourthly, what rules are to be observed in making it; and fifthly, what is its order and procedure.

## CHAPTER XXIII

### *What sort of persons those who are admitted to the Election ought to be*

1. With regard to the first point, it is evident that not all are to be admitted to the Election of a state. For those whose state is already fixed, as married persons, or Religious, ought not to deliberate on this matter, but should only be assisted to strive after perfection, each in his own state, according to the measure of grace which God our Lord may give him. And even in the case of those whose state is not fixed, the Election is not to be given indiscriminately to all; see *Constitutiones* P. VII, cap. iv, lit. F, where it is said that it is to be given only to a few, and those of such a character that there is good hope that their spiritual progress will bring no ordinary measure of fruit to the glory of God. Therefore those who are incapable of this high perfection (such as fickle and inconstant persons who must on no account be admitted to the Election without previous testing), or those who evidently have unconquered passions, or bad habits which appear to be incorrigible, are not

to be admitted, unless there should be such clear signs of special grace as to supply the lack of all else.

2. Secondly, in addition to good natural endowments and character, it is requisite that he to whom the Election is given should also himself desire it and ask for it. This is an absolutely necessary condition, and on no account ought the Election to be given without it, much less forced upon one who has no desire for it. For he who is in that condition will not only receive with suspicion whatever is said to him, and therefore will not be helped by it; but also there is this further reason, that the many and great difficulties which occur in making an Election, even when the will is good and fervent, will be much greater when it is languid and inert, and therefore incapable of overcoming them.

3. Thirdly, it is most expedient that he who enters upon the Election should endeavour to be free from every inordinate affection, and absolutely indifferent to all things, desiring this one thing alone, that he may follow the holy will of God, whatever he may discover it to be. And therefore if it should appear that he is too much inclined to riches, and too little to poverty, he would not be properly disposed, nor could a good issue be hoped for in the Election. For such a disposition, unfavourable to the more perfect way and inclined to the more imperfect, would bias the intellect to invent reasons in accordance with itself. And since, as is commonly said, whatever is received is received according to the measure of the recipient, it might easily happen that he would think that to be the will of God which is in fact his own will. He ought therefore, before making his Election, to attain to the third Degree of Humility,[1] which is mentioned in the book of the Exercises, or at least to the second. The meditations on Two Standards, Three Classes, and others, of which we shall speak below, will help him to do this; and therefore he should be kept some time longer at these meditations, in order that, partly by his own efforts and partly by asking it of God with fervent prayers, he may little by little be brought to this equilibrium of mind. If, however, he should not attain to this resignation and indifference, the whole matter of the Election must be relinquished, and then, if it shall seem advisable, the rest of the Exercises should be continued in the hope that if possible they may bring him to a more mature

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[1] See Note 87, p. 119.

disposition, or after a short interval they should be brought to an end.

4. Fourthly, the best of all dispositions is that in which a man not only does not incline to the retention of earthly possessions, but as far as possible constantly endeavours to bend his will to that which is more perfect. For although in fact he is not going to choose the more perfect way, because perchance God does not call him to such a state, yet it will do him no harm, but rather very much good, to desire it; and accordingly in these Exercises the more perfect way is always set forth as what we should most desire and ask of God. S. Ignatius has a very noteworthy remark bearing upon this point in one of his writings,[1] where he says that the director ought to endeavour to bring the exercitant into such a frame of mind that he shall be absolutely as ready to follow the life of the counsels as that of the precepts; nay, rather, so far as depends on himself, more inclined to the counsels, if that should be more pleasing to God; and he adds that more unequivocal signs are required for deciding that it is God's will that a man should remain in that state in which it is sufficient to keep the commandments, than that he should enter upon the way of the counsels, seeing that our Lord has so openly exhorted men to embrace the counsels, and declared the great dangers which beset the other state.

5. Lastly, there is that disposition which S. Ignatius enjoins in the same place, viz. that whoever is engaged in making an Election should preserve a state of entire inward recollection, and during the whole time of deliberation should close the doors of his senses and of his thoughts to every other thing, desiring to see and hear nothing which is not from above. What has just been said indicates two things: first, that the soul must not allow itself to be distracted by other thoughts, but should turn its whole effort and attention to this one thing alone, putting aside all other matters.[2] And second, that in this deliberation it must admit no considerations which are not from heaven, i.e. none which savour of flesh and blood, or human and worldly respect, since everything ought to emanate from this one principle, viz. the desire of the glory of God and of fulfilling His will.[3] This is that true cost of building the tower of which the

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[1] This almost certainly refers to that early sketch of a Directory composed by S. Ignatius, of which I have given a brief account in the Note which follows the Preface to the Directory, p. 272.

[2] Annotation xvi. [3] See First Method of making an Election, p. 129.

Gospel speaks[1]; and it inspires the soul with great confidence that God will not suffer it to be deceived. For when a man seeks Him in truth and with his whole heart, God will never turn Himself away from him, seeing that so great is His goodness and His love for His creatures that He often comes to meet even those who do not seek Him. But though this is so, and a perfect Election is one which the love of God alone impels us to make, nevertheless, so long as the love of God is the principal motive, if, in addition to this, other reasons which are not contrary to the law and will of God and are in themselves good, e.g. spiritual consolation and peace, the care of one's health, or anything of a like nature, should point in the same direction, the Election is not on that account to be condemned. But these additional reasons should always be subordinate and allowed less weight in the decision, and should themselves also have reference to the love of God.

## CHAPTER XXIV

### *What sort of person the director of him who is about to make an Election ought to be*

1. As regards the second point, the office of him who gives the Exercises is, in this particular matter, to co-operate with the divine movement, not going before it but following, and to dispose the soul of him who is making the Exercises towards a right choice, by removing impediments, to wit, mistakes, the snares of the evil one, and inordinate affections and inclinations. He ought not, however, to urge him to the one side or the other, as is said in the fifteenth of the twenty Annotations. For although in itself it is lawful and even meritorious to exhort a man to that which is more perfect, nevertheless in order that deliberations of this kind may be more securely made, and without any human influence, it is much better to allow God alone to deal with His creature, without the intervention of any third person, especially during the Exercises, in which the soul disposes itself for this very thing. The reason of this is because an Election in so great a matter as a state of life ought not to rest upon human persuasion or influence, but solely on the will of God, else there would be ground to fear that which our Lord has said: *Every plant which My heavenly Father hath not*

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[1] S. Luke xiv. 28.

*planted shall be rooted up.*[1] And since in a procedure of this kind, difficult in itself, and moreover exposed to the envy of the devil, many temptations and difficulties are sure to follow, we cannot look for any help or support from a human guide, unless we lift up our eyes to heaven and can say: The Lord alone was my Guide; since according to the Apostle we ought to hope that He Who has given us to will, will give us also to accomplish, and will confirm it to the end.[2]

2. From this it may be inferred that he who directs in this Election ought himself for his part to be indifferent[3] if he is faithfully to accomplish the work entrusted to him, and to have no other design or wish save that the will of God may be done, adding nothing of his own spirit, for this is to put the sickle into the harvest of God.[4] And besides, it might sometimes become an occasion of temptation to the exercitant, since a door would always be left open to the devil to suggest to him that he had been drawn into Religion at the instigation of man. On the other hand, let the director be well assured that the decision he has examined according to the rules of a sound Election will be secure and without danger. Only let him be diligent in helping and directing the soul which God has committed to his charge.

3. Let him be vigilant also in unmasking the deceits and sophistries of the devil, since from false principles, such as the evil one suggests, only false conclusions will result.

4. Let him take notice also that it often happens that a man enters upon an Election with the best dispositions, and yet in the very act of making his decision there springs up in him some sinister affection which throws all into confusion and chokes the good seed. Therefore let him be circumspect and careful both to foresee and guard against all these things.

## CHAPTER XXV

### *What are the matters with which the Election is concerned*

1. As regards the third point, it is certain that every matter which falls under Election ought to be something good, whether

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[1] S. Matt. xv. 13.
[2] Cf. Phil. ii. 13; 1 Cor. i. 8.
[3] Cf. Annotation xv.
[4] I.e. to trespass on the harvest-field of God, to Whom alone it belongs to determine the vocation of each soul. The phrase is apparently quoted from de la Palma, *Via Spiritualis* iv. 18.

it be some particular affair or the choice of a state of life.[1]

2. The Election of a state of life turns upon two things: whether one should remain in the life of the precepts or go on to that of the counsels.

3. If the counsels are to be followed, whether it should be in Religion or external to it. For although the counsels can hardly in the present day be observed outside Religion, yet a person may be of such a nature that he is not well fitted for community life and obedience, and yet may be able to observe poverty and chastity.

4. Thirdly, if in Religion, there remains the question which Order is to be chosen, for God calls some to greater solitude, others to the service of their neighbours; and one kind of natural constitution, whether of body or soul, is more fit for one Institute, another for another.

5. Fourthly, when the particular Religious Order has been chosen, there is the question of the time and manner of carrying out the decision.

6. In choosing this or that Religious Order, care must be taken in the first place not to choose one which has become corrupted, or in which strict observance does not flourish. Secondly, amongst those in which observance does flourish, that one is to be preferred whose Institute is more perfect; for the decision of which point S. Thomas gives the best teaching ($2^a$ $2^{ae}$, Quaest. 188, Art. 6). And especially we should take into account the character of the person, not only with regard to his bodily strength and his turn of mind, but also with respect to the gifts and talents with which he is endowed in order that he may render service to God.

7. When the time comes for following the divine vocation a special difficulty is sometimes felt, since in matters which are repugnant to sensitive nature human weakness is wont to procrastinate as long as it can, and to deceive itself, devising grounds and reasons for delay. It is therefore best to overcome this difficulty during the Exercises, and to call to mind the saying of S. Ambrose: *Nescit tarda molimina Spiritus Sancti gratia* (The grace of the Holy Spirit knows not tardy efforts). We should imitate also the promptitude of the Apostles

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[1] Cf. Consideration for taking knowledge of the matters about which an Election ought to be made, p. 127.

who immediately left their nets and their father. This consideration also has weight: If it is ever to be, why not now? And if not now, perchance never. For now the inspiration of God and His help are fresh and strong, but later it may easily happen, and does happen every day, that the spirit may grow cold, and so it will become much more difficult to resist the assaults of the flesh and of the devil. Thus much concerning the Election of the counsels.

8. If, however, any one should choose the way of the commandments, he will still have to deliberate in what state or manner of life he will keep them; and these points will have to be examined one by one, in order that the life may be ordered in the best way and with the clearest light.

9. Lastly, in other particular matters, as for instance in undertaking or not undertaking a work or office, these same rules are to be used, so far as they apply to the matter in question. And the method and rule in all these particular actions is to estimate everything from the point of view of God's honour, paying no regard to one's own advantage, especially in temporal things, so that our intention may be always directed straight to God, and not turned aside for any earthly object.

## CHAPTER XXVI

### *Of the three Times in which a good Election may be made*

1. With regard to the fourth point, only those times which are mentioned in the book of the Exercises should be explained; for if these are thoroughly understood, it seems that nothing more can be needed. They are called 'Times,' because when the soul experiences such movements as are there described then is the fit and proper time for making the Election. About the first time not much need be said, since in it the will of God is so abundantly clear and certain that there can be no manner of doubt about it, as in the case of the vocations of S. Matthew and S. Paul. And although such vocations do not now occur in so miraculous a manner, yet we both read of and see some instances which do in a way so nearly approach them in the great clearness and peace of mind and sure knowledge of the divine will which accompany them that there does not seem to be any possibility of doubt. But a vocation of this sort is very extraordinary and exceptional, and therefore is neither

to be asked for nor looked for from God; and because cases of it are so rare, therefore not much time should be spent on the consideration of this first time. It should merely be pointed out to the exercitant in passing.

2. The second time is more ordinary, viz. when the soul is inwardly stirred by such powerful inspirations and movements of grace that with little or no intellectual discourse the will is borne onward to the service of God and to perfection.

3. The third time is when the intellect, by considering and weighing the reasons on the one side and on the other, sees the truth more clearly, and holds forth as it were a light to the will, so that the will may finally choose that which, all things considered, it deems to be best.

## CHAPTER XXVII

### *A comparison of the second Time of making an Election with the third, and a fuller explanation of the former*

1. Although these two powers of the soul are so intimately conjoined that the one cannot act in making a choice without the other, there is nevertheless this difference, that in the first and second times the will takes the lead and the intellect follows, and is drawn by it without any reasoning of its own or hesitation; whereas in the third time the intellect goes before the will, and proposes a multitude of reasons to it, in order to arouse it and impel it to that side which it judges to be the best. And provided, indeed, that the movement in question proceeds immediately from God, without doubt the higher and more excellent way is that in which the will, divinely illuminated takes the lead and draws the intellect after it. For as Aristotle, quoted by S. Thomas, says, it is not expedient to counsel according to human reasoning those who are moved by divine inspiration, because they are moved by a better principle than human reason. But the third way, namely, by reasoning and discussion, is safer and more secure.

2. For the fuller understanding of the first and second times, wherein, as has been said, the soul is moved by divine inspiration, the exercitant must be taught what is meant by consolation and desolation, both of which are treated of in the third and fourth of the Rules for the discerning of spirits.

3. This consolation, however, is not a habit, but as it were

a spiritual affection supernaturally granted, of such a nature that while it is present acts of virtue are exercised easily, and even with sweetness, delight, and warm affections, while on the other hand the works of the flesh lose their savour and appear distasteful. It has various manifestations and component elements, as for instance peace and a certain interior quiet, spiritual joy, light, a clearer knowledge of divine things, tears, elevation of the mind to God, steadfast hope in God, perception of eternal realities, heavenly-mindedness, warmth of holy love, and other similar workings or affections, all of which proceed from the good spirit.

4. Desolation, on the other hand, consists in sadness, disquiet of mind, hope in earthly things or persons, love of lower and unworthy things, aridity, depression, and wandering of the mind after things of this world, all which proceed from the evil spirit.

5. In order, therefore, that a man may come to know which of the two alternatives about which he is deliberating is the more pleasing to God, he ought to observe and notice to which side he is more inclined in times of consolation and tranquillity of soul, and, on the other hand, to which in times of desolation. And since in these contrasted times he sees himself to be moved in contrary ways, he ought to conclude for certain that the movements come from contrary principles. For it belongs to the evil spirit to invade the soul in times of desolation, and overwhelm it with cowardice, sadness and torpor; and on the other hand it belongs to the good spirit to bring joy to the soul, and in the joyous season to flow into it and deal with it. For each of these two spirits gives of that which he has and in which he abounds, as is clear from the Rules for the discernment of spirits, especially those suitable for the Second Week, which are exceedingly useful at this time, and without which we shall walk well-nigh in the dark.

6. There is also another way of dealing with this matter, which S. Ignatius speaks of [1] in that similitude of a man presenting some kind of food to his prince, that he may find out how it pleases him. Thus the soul, with profound humility and fervent love and the desire of pleasing God, may offer to Him in the different times now one thing, now another, observing which of them is more acceptable and pleasing to Him, saying always: 'Lord, what wilt Thou have me to do?' And this

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[1] See the note on Chapter XXIII, 4.

must be said and felt not with the lips only, or with only a slight affection of the mind, but with the whole heart, and with many hearts if we had them.

7. Furthermore, amongst other indications that the divine will is calling to the state of perfection, the following is the best of all, viz. if the soul feels that it is promised as much spiritual wealth as is necessary for building this tower of evangelical perfection, i.e. if it feels that the labours of this life, which seem so heavy to others, and used formerly to seem so heavy to itself, are now rendered much lighter and easier, so that voluntary poverty, or the abnegation of one's own will, the observance of chastity, and the exercise of other virtues, do not now appear so burdensome to it, as S. Augustine writes of himself in his *Confessions*. A second indication is if these thoughts persistently move the soul to that which is good. For Satan, although at first he may disguise himself, cannot long conceal his real character, but is sure in course of time to begin to show his venom.

8. Lastly, there is an excellent and most lucid discussion of these signs of the good and bad spirits in the second series of Rules for the discernment of spirits in the book of the Exercises. Gerson also treats of the same subject in his book *De Probatione spirituum*, and S. Bonaventura, *De Processu Relig.* cap. xviii.[1]

9. What has been said hitherto applies to the first and second times of Election, with which, if the divine will is so manifest that the soul is firmly established and settled and desires no further certitude, the exercitant may rest content; otherwise he can go on to the third time.

## CHAPTER XXVIII

### *Of the first and second methods of making a good Election*[2]

1. The third time in the book of the Exercises is divided into two methods, which are called the first and second methods of making a good Election. The first contains six points, the second four rules. If, therefore, an Election is not made in the

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[1] In most editions of S. Bonaventura's works this little treatise is entitled *De Profectu Religiosorum*. The editors of the latest critical edition (Quaracchi, 1898) decide that it is not by S. Bonaventura. See vol. viii. p. xcv.

[2] I.e. in the third Time, see pp. 129–32.

first, we must go on to the second, which is the last method that can be used in dealing with this matter.

2. For these two methods of making a good Election, as also for the whole time during which it lasts, tranquillity of soul is requisite, since an election is not to be made in a time of disquietude, according as it is written: *Make not haste in time of trouble.*[1] Wherefore, if a man does not feel this tranquillity in himself it would be better that he should continue his meditations until the tempest is abated and calm returns; for in turbid water nothing can be clearly seen.

3. Supposing, then, this tranquillity to be attained, the advantages of the thing or course of conduct in question should be set forth on the one side and the disadvantages on the other, and everything should be carefully weighed and examined, in order that it may be seen to which side the balance inclines.

4. This only, as has been mentioned above, must be observed in practice, viz. that the reasons which are employed in the deliberation should all of them proceed from the principle of obedience to God; nor should any considerations of human respect or worldly advantage be allowed any weight in it.

5. It should be noted also, that these two methods into which the third time is divided are not to be used only in the case of no conclusion being reached in the second time, but even if an Election has been made they contribute much to confirm and stablish it. For if the soul were quite certain that the movement it experienced in the second time was from God, it would assuredly have no need to seek any further; but since Satan sometimes transforms himself into an angel of light,[2] it ought to be taken as a general rule that it is very dangerous for a man to wish to govern himself only by the movements of his will and certain interior feelings, without adding due consideration. Therefore our conclusions ought to be examined and proved by means of light; for as the Apostle says: *Everything that is made manifest is light.*[3] Now this light, after the light of faith, is human reason, which (helped indeed and illuminated by the light of faith) is itself also a gift of God, and there can be no conflict between the two, for truth must of necessity agree with truth.

6. Hence also it is a sign of the working of the evil spirit when he shuns this examination, because he loves darkness

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Eii. 2.

[2] Cf. 2 Cor. xi. 14.

[3] Ephesians v. 13, R.V.

and is not willing to come to the light, lest his works should be reproved.[1] On these grounds, therefore, this method of making an Election is safer, because in it reason, illuminated by faith and instructed by the teaching of the Catholic Church, discharges its proper office, and since it puts out all its strength and powers in seeking to know the will of God, it honestly does what it can.

7. If, however, to these reasons be added the experience which a man has of his own infirmity, so that he clearly perceives that his salvation is exposed to great peril in the world, this would without doubt give additional security.

8. And if, moreover, these reasons are confirmed by some of the signs of the second time, which we have spoken of above, viz. peace, consolation, sweetness, etc., then the soul obtains still greater clearness and satisfaction.

9. It may be asked, what is to be done if it should happen that in the second time we are inclined towards a certain thing, and then in the third time to something contrary or different? We reply that the matter must be diligently examined by the Rules for the discernment of spirits and by right reason, and the considerations on either side must be carefully weighed. But if it is quite clear that reason is in favour of the decision reached in the third time, it is safer to follow it, since it is not certain whether that movement experienced in the second time is from God, especially when reason points another way. On the other hand, if the reasons which influence us in the third time are weak, while the movements experienced in the second time, after being thoroughly examined according to the Rules, appear to be from God, and right reason does not conflict with them, the Election made in the second time is to be preferred; for although at first the will of God was not entirely clear by means of it, yet when the matter has been more fully turned over and considered, and the confirmation of reason added, it may be sufficiently certain.

## CHAPTER XXIX

### *Concerning the procedure and order of the Election*

1. We come now to the last point, viz. the whole procedure and order of the Election, and of guiding the exercitant during

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[1] Cf. S. John iii. 20; also Rule xiii for the discernment of spirits, p. 189.

it. And in the first place it should be carefully observed, as we have pointed out above, that already from the beginning of the Second Week the meditation on the Kingdom of Christ begins to dispose the soul for the Election, by raising it up from earthly and transitory things, and inspiring it with the desire of imitating the Saviour. And then this good disposition is henceforth to be continually cherished in the exercitant, as he is spurred on and directed towards that which is more perfect by means of the subsequent meditations—those, viz., on the Nativity and Circumcision, and the rest—in which he should be instructed in such a manner as to conceive the desire of conforming himself to the Incarnate Son of God, and moreover to feel the utmost possible gratitude towards Him Who has given us so much and done such great things for us. In this contemplation, however, of the Kingdom of Christ those words, *protesting that I wish and desire, etc.*, are not to be understood as having the force of a vow, since in the fourteenth of the twenty Annotations a special warning is given that while making the Exercises the exercitant must not rashly bind himself by a vow.

2. Then on the fourth or fifth day the meditations especially bearing upon the Election are begun with that on the Child Jesus remaining in the Temple, in which, as is said in the book of the Exercises, He began to give an example of evangelical perfection, when, leaving His foster-father and His natural mother, He willed to apply Himself exclusively to the service of His Eternal Father.[1]

3. Therefore in order to bring the soul into right dispositions for making the Election, after this meditation, first the Exercise of the Two Standards is given, then on the same day the meditation on Three Classes of men, the purpose of which last is that the exercitant may examine himself by them and ascertain how he is affected towards worldly things; and if he finds himself to be in the first or second class, may endeavour with all his might to pass on to the third.

4. For the clearer understanding of these three classes, it must be remembered that in all of them it is supposed that the manner in which the sum of money has been acquired is not an unlawful one, so that it would involve an obligation to restitution. For if it were, a man could not be indifferent as to retaining or relinquishing it, as he is said to be in the third class.

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[1] Preamble to the Consideration of states of life, p. 97.

He must therefore be understood to have gained it in some such way as the following, viz. by trading with an inordinate love of gain, or with some other purely human and faulty affection.

5. Secondly, it is to be noted that whereas both the first and second class have a certain weakness of will and reluctance to part with the thing, yet they differ in this, that the first class never make use of any means, nor even think of doing so; but the second do something more, for they do indeed use some means, but only such as are pleasing to them, not such as are in accordance with the will and good pleasure of God. And therefore they think themselves ready to do everything else, except that one thing, viz. to part with that which they love. The third class are ready to do even this, if it should be God's will, and only ask whether it is His will.

6. Thus it is evident that the whole purpose of this meditation is to show the soul how corrupt and perverse it is, since it is either unwilling to lay aside inordinate desires, or, if willing, it is only willing to do so in its own way, and not to resign itself into the hands of God. Whence it is evident that its will is very weak, for in truth it wills and does not will at the same time.

7. Wherefore because this is a matter of such great consequence, especially in view of preparing the soul for the Election, the exercitant may well, for the sake of increased clearness, fashion for himself other similar illustrations besides this of three merchants, imagining, for instance, three sick persons, each of whom desires to get well; but the first will not use any remedies because of their bitterness, nor submit to any operation because of its pain. The second is willing to use some, but only such as he himself approves and judges fit, not those which are really suitable to his disease, as, for instance, abstaining from wine and the like. The third gives himself up entirely to the physician, and allows him to prescribe his diet, or cauterize him, or even amputate a diseased member if it should be needful.

8. Furthermore, along with these two meditations of which we have just spoken, viz. the Two Standards and the Three Classes, or, if it should seem better, on the following day, after the meditation on Christ leaving Nazareth to be baptized, the three Degrees of Humility should be explained to the exercitant who is about to make his Election, in order that, as is said in the Book of Exercises, he may turn them over in his mind during

the whole day. And along with this, on the same day, he should meditate upon one or two of the Mysteries of the Life of Christ, as on the other days. For these three degrees are not appointed for any definite hour of meditation, since they contain only one principal point, to wit, the desire of attaining the third degree, which is to be pondered during the whole day apart from the meditations, and even during them if a suitable opportunity occurs, using along with it the threefold colloquy of the Standards, as is directed in the same place.

## CHAPTER XXX

### *Of the actual Election according to the method of the second Time*

1. After these Exercises we must now approach the Election more closely. And first of all the prelude for making the Election should be explained. This bears a great similarity to the Foundation which is prefixed to the Exercises, and therefore any one who has made that meditation well will find no difficulty here.

2. Meanwhile let the director examine the will of the exercitant, whether he has that indifference the necessity of which we have already pointed out; and if he finds him too much inclined to an imperfect state, let him explain to him the Note which follows the Three Classes, to the effect that when we feel repugnance to actual poverty we should ask God that He would incline our wills more powerfully to that side: in the same way, for example, as a curved rod must be bent in the opposite direction, in order that remaining midway it may become straight. And this is especially to the point in this matter, since that side to which we ask God to incline us is the safer, and our prayer that He would thus incline our will can hinder neither His will nor our liberty. After this the exercitant must proceed with the meditations on the Mysteries of Christ, as they are set down in the book of the Exercises, while at the same time he applies himself to the Election. And to guide him in this, the three times of making a good Election should be given him, either by word of mouth or in writing as shall seem best to the director.

3. In making his Election, however, the exercitant is not to dwell upon those three times during the whole hour of his meditation, but after finishing each meditation, or in some part of it, when the mind is calm and tranquil.[1] And therefore great

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[1] See the third Time for making an Election.

care must be taken, as we have already said, that the meditations on the Life of Christ be made attentively at the proper times. For if a man should wish to give himself entirely to the consideration of the choice of a state of life, omitting meanwhile his meditations, he would not do well, and such a course would prove hurtful to him ; for it is by means of the meditations that the soul is strengthened and illuminated and lifted up from earthly things, so as to become more fit for knowing the will of God and embracing it, and for overcoming all impediments, whereas, on the other hand, if he should cease from meditating, his soul would become darkened and enfeebled.

4. Therefore due time must be given to meditation on divine things as they are presented in the different Mysteries, and due time also to the Election, lest if the soul should be entirely occupied with this latter business this one consideration should become so predominant as to dry up the sap and bloom of devotion and enfeeble its life.

5. But if it is asked still more particularly how the Election is to be made, the answer is that if the exercitant is making it in the second time he ought, during his meditation or colloquies, in a word while he is in the presence of God, to set before his mental eye the way of the counsels, and without using any reasoning or discourse of his own to observe whether he feels in his soul any movements of consolation or of desolation, and then to set before himself the way of the commandments and note the same points with regard to it.

6. Nor is there need, as has just been said, of any special meditation for this, but it is sufficient if the exercitant makes these observations while engaged in his ordinary meditations and prayers. And let him do the same also out of the time of meditation, setting before himself the aforesaid alternatives and observing how they affect him, not making use of his reason, but only listening to the voice of God, and disposing himself to hear and obey it as best he can ; above all, making repeated acts of resignation, and renewing his desire to know the divine will, always taking care that his own will and inclination may be entirely in abeyance.

7. When, however, the director visits him, let him ask of him an account of these movements, and if he detects signs of the good or of the evil spirit, let him make use of the Rules for the discerning of spirits, especially those which are appropriate to

the Second Week, and let him explain them to the exercitant so far as he thinks sufficient for his guidance, or, if need be, for his encouragement. And if he sees that he is going on well in this way, let him give him another meditation, and exhort him to keep to the same course with regard to the Election he proposes to make, so as to find out whether the same movements persist or other contrary ones take their place. And if contrary ones should occur, let him endeavour to discern by the aforesaid Rules which of them are good, which bad.

## CHAPTER XXXI

### *Of making an Election according to the first and second methods*

1. If an Election is not reached in this second time because the exercitant feels no notable movement in his soul, or feels moved in opposite directions, the two methods of the third time must be used; and it must be explained to him that if he comes to any conclusion by the first method, he should then weigh that conclusion by the second, and if the same result is reached by both methods, it is a sign that the Election is a good one.

2. During this third time, however, it may be well to give only one of the meditations belonging to the Second Week, with a repetition of it, in order that the remaining time may be employed in the Election. And this seems to be intimated in the book of the Exercises in the case of the contemplation on our Lord's Baptism, which is the only one assigned to the fifth day.[1] Although, since this is not directly enjoined, we may believe that it is left to the discretion of the director to give either one or two meditations each day, as shall seem to him most profitable to meet any difficulty the exercitant may feel, and according as he may need more or less time for considering his Election.

3. He should be instructed also to note in writing, in separate columns, the reasons which present themselves on either side. For when all the reasons in favour of each side are collected together they show the truth more clearly and have greater force. The exercitant, however, ought to lay these reasons before his director, in order that the latter may be better able to direct him.

4. The director must be on his guard also not to overburden

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[1] See Note 79, p. 115.

the exercitant while engaged in a matter so difficult and laborious as this. He must not be continually urging and driving him, but rather allow him at times to take breath, lest being perpetually harassed he should be swallowed up with sadness or disgust, and cast himself away in despair. And this is especially to be feared when to his own weakness and the repugnance of the flesh are added the attacks of the devil, for it is difficult to restore the courage of such a one when once he has become disheartened.

5. And even if the exercitant should appear not to respond very promptly to the divine will, nor to overcome himself as he ought, yet he must be patiently borne with, in the hope that little by little, and as it were step by step, he may overcome the obstacles in his way. In this we must imitate the character of the divine goodness with which we co-operate, and which orders all things sweetly, and perseveringly waits for tardy souls.

6. Lastly, whatever the exercitant elects in the second or third time, let him not make any vow, especially in the second time, as is said in the fourteenth Annotation. For it often happens that vows are made in the ardour of spiritual consolation which afterwards are regretted. And this rule must be observed with special care in the case of those who are by nature fervent, rash, and unstable. If, however, the Election has been made after mature consideration, and with great clearness and evident tokens of a divine vocation, especially if the age and character of the person give no ground for suspicion, and he desires to fortify his Election with a vow, in order the better to arm himself against the assaults of the flesh, the world, and the devil, the director cannot and ought not to hinder his devotion, nor on the other hand ought he in any way to urge him forward.

## CHAPTER XXXII

### *Of prayer after the Election has been made*

1. The last thing in the Election is that which the book of the Exercises mentions in the concluding point, viz. that the exercitant, after his Election is completed, should betake himself to prayer. And if while doing so he finds his judgment in the Election just made confirmed by certain inward movements and lights coming from above, so that God seems to approve

what has been done and to promise strength to accomplish it, that is an excellent sign, and ought to be accepted as a seal put upon the whole Election.

2. But if the movements, or affections, or illuminations of the intellect should be of such a kind as to weaken the Election that has been made, and yet, when examined according to the rules laid down above, they appear to come from the bad spirit, or are at least of doubtful origin, the Election is not to be changed.

3. If, however, it is manifest that they come from the good spirit, it is a sign that there has been some flaw in the deliberation, and the Election must be made afresh.

4. But if during this prayer nothing striking is experienced on either side, either in the affections or in the intellect, and the will of the exercitant perseveres in its purpose, the Election is not to be called in question, but we should conclude that God intended His will to be discovered by the exercise of reason.

## CHAPTER XXXIII

### *What the director should do when he perceives that he who is making an Election is under a delusion*

1. It may sometimes happen that the exercitant is under a delusion while making his Election, and although God is calling him to a more perfect life, yet he himself, either through the deception of the devil, or on account of his own weakness, chooses a more imperfect state, and thinking his choice to be inspired by the Holy Spirit cannot be moved from it.

2. In this case a prudent director will not contend overmuch with him (for this would be of no use), yet, on the other hand, let him not confirm the Election made, but rather let him show that he is not fully satisfied, and hopes that in process of time God will show His will more clearly, and thus let him leave the exercitant in some doubt and uncertainty about his Election. After which let him instruct him how to dispose himself so as not to hinder the access of the divine light.

3. For experience has often shown that there are some persons who in the strain and stress of the Exercises have yielded to this temptation and then afterwards have come to see the truth more clearly, and that from the very principles they had derived while making them. The reason of which may be that the devil attacks them more fiercely in the moment of making

their Election; or that nature herself (especially in the case of those who are timid and faint-hearted) is in a manner overwhelmed and stifled in the struggle, but that afterwards, when they recover their breath, they are better disposed for calm consideration, and for recognizing the divine will; or, lastly, because they have come to learn by experience that they cannot live in the world that life which perchance during the Exercises they had imagined, or the devil had persuaded them, that they could.

## CHAPTER XXXIV

### *Of those whose state of life is already fixed*

1. After treating of the Election, S. Ignatius adds a method of amendment or reformation of life, the knowledge of which is of very great importance to those who are already in an immutable state, or at all events are not called by God to change their state. For by means of this reformation many abuses are swept away, which, if they are not actually sinful, are at least the source of many evils.

2. Indeed the purpose of this instruction is that many who are married and have a family, though remaining in the world, may yet in their own way follow after that perfection to which we are bound by our vocation to invite them and lead them on, as our Constitutions in several places bid us. Nor can it be doubted that if we endeavoured to help and direct our neighbours according to the method here set forth, very remarkable fruit would follow. Therefore this method should be highly commended to all workers of the Society.

3. The method then to be observed with this class of persons is as follows. Besides the ordinary Exercises on the Mysteries of the Life of Christ, they should be given the Two Standards, and the Three Classes, and also the Prelude for making an Election. For these latter Exercises, though not so necessary for them as for those who are going to deliberate about their whole state of life, will without doubt be most useful in encouraging them to seek at least that kind of perfection of which their state and condition is capable.

4. The second time of making an Election, however, is not very suitable in this case, but rather the third, and that according to both its methods. And the matter ought to be conducted

in such a way that each several point, e.g. concerning one's household, or one's expenses, should be examined; and after one point has been fully considered, the next should be taken, and on each point more or less time should be spent in proportion to its importance or its difficulty. Thus at one time a whole hour, or even several, will have to be spent on a single point, at another several points will be dispatched in one hour.

## CHAPTER XXXV

### *Of the Third Week*

1. In the Third Week the Election of a more perfect life which has now been made, and the resolution to serve God therein, is stablished and confirmed by the consideration of the great and wonderful example of the Passion of our Lord and Saviour. For in the Passion all His virtues shine out far more conspicuously and gloriously, and more powerfully invite us to imitate Him. So that a great treasure lies hidden here. Accordingly we see that all the saints have exercised themselves chiefly in the Passion, as appears from the writings they have left. Therefore also the exercitant ought to be well instructed how to meditate upon it, seeing that it ought to be the ordinary food of his soul.

2. The order and method of these meditations on the Passion is the same as that in the Second Week, viz. the contemplation of the persons, the words, and the actions. In this Week, however, and especially in the case of those who are inexperienced, a way should be opened for contemplating the matter by means of those points which are commonly taught, viz.: Who suffers? What does He suffer? At whose hands, and for whom?

3. In the composition of place the exercitant ought to take up his position as if present at the Mystery which is being enacted, and indeed as if it were enacted for himself alone, according to those words of the Apostle: *Who loved me and gave Himself for me.*[1] Therefore each ought to look upon himself as though he were in truth the cause of all the immense sufferings and humiliations which the Son of God endured, and then to consider that whatever of spiritual good and gifts of grace he enjoys, his deliverance from eternal woe, and his hope of obtaining eternal happiness, all have come to him from the merits of

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[1] Galatians ii. 20.

Christ; and indeed that Christ, while He suffered, had before His eyes both us and all our sins one by one, and prayed for us, and obtained for us forgiveness and grace.

4. Although, however, the affection of compassion is most excellent, and ought to be earnestly prayed for and humbly desired, and received with gratitude, yet we should not neglect other affections which are even more useful to our spiritual advancement.

5. And the first of these is to feel how serious a matter it is to offend God, seeing that to make satisfaction the Divine Wisdom thought it meet to make use of the very Blood and Life of His Son. This consideration begets a supreme hatred of sin, which, in the justice of God, was punished with so great penalties: *for if they do these things in a green tree, what shall be done in the dry?* [1]

6. Secondly, one should recognize and venerate the infinite wisdom and goodness of God, which devised so suitable a means for melting the hearts of men and drawing them to Himself by His love, as the Apostle says: *God commendeth His love towards us, in that, while we were yet sinners, Christ died for us, etc.*[2]

7. Thirdly, our hope also is here confirmed, for as S. Augustine says, He Who has given us that which is greater, viz. the Blood of His Only Begotten Son, will give also eternal glory, which is certainly less. Therefore this Blood of Christ is to be regarded as an earnest and pledge both of the love of God and of future bliss.

8. Fourthly, and chiefly, our love for God is inflamed by the consideration of such great goodness and of so great benefit bestowed on us, and bestowed in such a manner.

9. Fifthly, in this way all are stimulated and encouraged to the perfect imitation of our Lord, as S. Peter says: *Christ also suffered for us, leaving us an example, that ye should follow His steps.*[3] For it would be disgraceful and intolerable that while He did not disdain to suffer such humiliations in order to instruct us for our salvation, we, whose salvation is in question, should draw back and refuse.

10. Lastly, we may and ought to conceive a great zeal for souls, seeing that God has so highly valued them and loved them with so great a love, and bought them at so great a price.

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[1] S. Luke xxiii. 31.

[2] Rom. v. 8.

[3] 1 Peter ii. 21.

11. It is helpful also during this Week to have at hand some sentences of Holy Scripture bearing on the Lord's Passion, from the Psalms, or Prophets, especially Isaiah, or from the Gospels, and the Epistles of S. Paul—texts which speak of the greatness of the sorrows and sufferings of Christ our Lord, or of His goodness, or of the wonderful effects of these in the renewal of mankind. These passages, in the intervals between our meditations, will have great power to touch the heart and to dispel a certain satiety which is wont to creep over us from prolonged meditation on the same subjects. The director will be able to make a collection of such texts of Scripture, or to procure collections already made by others, for there are many such to be met with here and there.

12. All other things belonging to this Week are clearly and distinctly set down in the book of the Exercises in the meditations and Additions. The rules, however, for observing temperance in food which are set down at the end of this Week should not be given in writing, but only explained by word of mouth: amongst other reasons because they are not to be enjoined upon all in the same manner, but adapted with discretion to the character of each individual, and to his bodily strength and courage.

13. It should be noted also that these rules should be taught not only in this Week, but before also at some suitable time: only, if it has not been done before, let them be explained here. Possibly, indeed, they may have been deferred to this place, in order that the exercitant should not be overburdened in the earlier Weeks with so many instructions in addition to the meditations. But in this Week there are far fewer of these instructions, and so the director will have more time to explain them. It is desirable also that he should always bring with him something new when he visits the exercitant.

## CHAPTER XXXVI

### *Of the Fourth Week*

1. The Fourth Week appears to correspond with the unitive way, for it is wholly occupied with the love of God, and the desire of eternity, a pattern as it were of which is set forth in the Resurrection of Christ and the joys which even in this world have followed upon it. Other meditations also may be added

here on the glory of heaven and the future bliss of the righteous, a pledge of which has been given us in this Mystery of the Resurrection of Christ, for, as the Apostle says, God *hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*[1] For which cause we ought to be the more stirred up to despise earthly things and desire heavenly, as he says also in another place: *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.*[2]

2. The Exercise on the love of God is pre-eminently fitted to excite our love for Him, containing as it does four most fruitful points, which furnish abundant material for meditation. It can be made in two ways: first, on the same days as the other Mysteries of the Resurrection, so that on the second day, after beginning the Mysteries of the Risen Life, this meditation on loving God should also be begun, and one or more hours given to it daily, apart from the meditations on those Mysteries. The other method is, first to finish all those Mysteries, and then to devote a whole day, or two days, to this meditation alone.

3. It should, however, be carefully noticed, and explained also to the exercitant as he enters upon this meditation, that in it love is said to depend more on deeds than on words, and to consist in a certain mutual communication of all good things. By which he is to understand that any tender affections which he may feel are not sufficient, nor must he be content with them; but as S. Gregory says: 'The proof of love is the exhibition of deeds'; and 'Where love is, it works great things; and when it refuses to work, it is not love.' This is all that needs to be said concerning this Fourth Week.

## CHAPTER XXXVII

### *Of three methods of prayer*

1. After the Exercises there are added some instructions very suitable and profitable for spiritual advancement. In the first place there are three methods of prayer. It is not indeed intended that all those who have gone through the Exercises should make use of them (for this is not necessary); but they are added to complete the teaching on prayer, and for the sake of more unedu-

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[1] Ephesians ii. 6.

[2] Colossians iii. 1, 2.

cated persons and those of less mental capacity, who are not able to carry on continuous trains of thought in prayer, so as to remain fixed for some considerable time in meditation on a single subject. Wherefore in the Constitutions, P. VII, cap. iv, lit. F, it is said the complete course of the Exercises is only for a few; the First Week, together with these three methods of prayer, may be given to many.

2. The first method consists in considering the commandments of God or of the Church, the seven capital sins, the three powers of the soul, and the five bodily senses; and this not so much speculatively as practically, e.g. considering in the commandments how badly they have been kept, and resolving to keep them better for the future, and in like manner with the rest.

3. If, however, it should seem good to lift these subjects to a somewhat higher level, and the exercitant should be capable of it, the following method may be taught. In the commandments, first let the commandment be considered in itself, how good, and just, and holy it is. Secondly, how useful is its observance. Thirdly, how it has been kept hitherto, and if it has been kept well, giving thanks to God; or if badly, making an act of contrition and asking pardon. Fourthly, resolving to keep it perfectly and exactly for the future, and asking grace to do this by means of a colloquy. And when this is finished, if the hour is not yet spent, let the next commandment be gone through in the same way.

4. In the case of the capital sins, first let the exercitant review them one by one, considering how evil they are, and how justly forbidden. Secondly, how harmful they are, if they are not shunned. Thirdly, how he has sought to shun them in the past, or is determined to shun them for the future.

5. With regard to the powers and senses, one may consider first how noble and how useful to us each of them is, as e.g. the intellect, and the rest in order. Secondly, for what end they were given. Thirdly, how Christ our Lord used them, or the Blessed Virgin. Fourthly, how we have used them, grieving if we have used them badly, etc. And the same with the other powers and senses one by one; and amongst other points, examining ourselves concerning the faculty of speech, the power of motion, and the like.

6. It should be noticed, however, while we consider how we have used these powers, or in meditating upon the command-

ments how badly we have kept them, and especially in meditating upon the capital sins, that our meditation ought not to be made like an examination of conscience, as when we prepare ourselves for confession, or desire of set purpose to elicit an act of contrition (for this belongs to the work of the First Week); but here the chief purpose is to consider the subject-matter itself, and only incidentally to reflect upon ourselves; and therefore this reflection should be made only in a general way, without descending much to particular sins.

7. S. Francis Xavier is said to have been accustomed to commend this method of prayer to all under his spiritual care, so that he often enjoined it as a penance to spend some time morning and evening in this way.

8. Although the book of the Exercises directs that we should dwell upon each commandment, etc., during the time it would take to say the Lord's Prayer three times, nevertheless, if any one should find a relish, or some spiritual profit in any point, he ought, according to what is said in the fourth Addition at the end of the First Week, to dwell upon it longer, even if he should not be able to finish all the commandments.

9. In the second method of prayer it is to be observed that when a single word does not make sense, several ought to be joined together, as for instance 'Who art in Heaven,' or 'Hallowed be Thy Name.' There are other words which taken alone do afford matter for meditation, as 'Father,' or 'Our.'

10. What is here said about these prayers is to be understood also of certain passages of Scripture, and especially of the Psalms, some of which may be selected, either whole Psalms or some verses of them, which afford rich food both for the intellect and the affections.

11. It should be observed also that when the exercitant makes good progess in this method of prayer, so that he seems to have sufficiently mastered it, it is not necessary that he should continue long in it; it is sufficient that he has learnt the method and knows how to use it for the future. And the same thing is to be understood of the first method, except that, as it admits of somewhat greater variety, it will be useful for the exercitant to make one Exercise upon the commandments, another on the capital sins, a third upon the powers of the soul, and a fourth upon the senses, and so on.

12. By the third method of prayer is to be understood a way

of dwelling upon each single word of some form of prayer for the space of time usually occupied by a single respiration. But if any one, out of devotion, wishes to dwell upon it longer, he can indeed do so; only in that case it will become rather an exercise of the second method than of the third. This method helps us to form a habit of saying vocal prayers with attention and due devotion, so that we may keep the rule of the Apostle: *I will pray with the spirit, and I will pray with the understanding also.*[1] For which reason this Exercise is very useful to those who are bound to the recitation of the canonical hours or other vocal prayers.

13. Although, however, only these three methods of prayer are taught here, we are not to think that other methods are excluded, such as the Holy Spirit often teaches, and men of spiritual experience and wisdom and sound doctrine are wont to make use of, or such as each may have found in practice to be conducive to his spiritual progress. And this applies also to Ourselves,[2] always, however, with the approbation and consent of the Superior, or of the spiritual Prefect,[3] to whom each ought to manifest his method of prayer, especially if it departs at all from the ordinary method. For the rest, not only will one or other of these three methods be more suitable for different persons, but even the same person, according to his varying frames of mind or body, will find himself more fit at one time for one method, at another time for another, as e.g. when a person is tired or unwell he will not be fit for protracted meditation and mental effort, but will at such times find more help in the second or third method. And this is to be understood as applying not only to this Fourth Week, but to all other times.

## CHAPTER XXXVIII

### *Of imparting the Rules*

1. The Rules which are added at the end of the Exercises are not set forth in order that they may be given to every one, but to meet the wants or the devout desires of each.

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[1] 1 Cor. xiv. 15.

[2] I.e. of the Society of Jesus.

[3] 'Praefectus spiritualis,' or 'Praefectus rerum spiritualium': now usually called 'The spiritual Father.' For his duties, see *Regulae Societatis Jesu.*

2. Therefore those which have to do with the distribution of alms ought not to be given except to such as are rich and are accustomed or able to give them. And in like manner those concerning scruples need not be given to those who are not tormented in this way.

3. Those also which concern the Catholic doctrine, although they may help to cherish and strengthen the piety of all, should be explained chiefly to those who live in places or with persons whose orthodoxy is suspected; and secondly, to all workers and preachers, because they are directly opposed to the opinions and words of the heretics of our time.

## CHAPTER XXXIX

### *A brief explanation of some things concerning the three Ways, which are mentioned in the Directory*

1. Forasmuch as in this Directory and in the course of the Exercises mention has been made of the purgative, the illuminative, and the unitive ways, and how the four Weeks correspond to them, it has been thought well to add something for the clearer understanding of this matter. For it would be a mistake if any one were to suppose that having gone through the First Week he was perfectly and fully cleansed from sin; and after the Second and Third Weeks, perfectly illuminated; and at last, at the end of the Fourth Week, that he had attained to perfect union with God. For all these stages require much time and care and labour in rooting out faults, subduing passions, and acquiring virtues.

2. But what is meant is this: that the First Week has a certain correspondence and analogy with the purgative way, since it is entirely occupied with reflections and considerations on past sins, and with exciting as great a sorrow and contrition for them as possible, and a fear of eternal punishment, so that the heart may be withdrawn from the love of every earthly thing, and stablished in hatred and detestation of sin. All which belongs to the purgation of the soul.

3. In like manner in the Second and Third Weeks, by considering the example of our Lord and Saviour, both in His Life and in His Passion, and all the virtues which shone out in ideal perfection in Him, we learn in what the salvation and perfection of man consists, and what is the way which leads to eternal

beatitude. And moreover, when the soul has been purged from sin, it becomes ready and fit to receive divine illuminations, and the outpouring and influx of supernatural light; and at the same time there is begotten in it a certain energy, which casts out all concupiscence, and makes it fervent and desirous of suffering poverty, contempt, and every kind of hardship, and banishes also all carelessness, disposing it to a watchful and strenuous pursuit of good works.

4. Lastly, in the Fourth Week, we are united to God in love, first on account of the Resurrection and Ascension of our Lord, in meditating upon which we may think also of our own future glory, since, as S. Paul says, if Christ is risen, we also shall rise; and secondly, by the Contemplation for obtaining love with its varied points and wealth of manifold material, the soul is united to God by love, which it conceives in meditating upon His goodness and the benefits received from Him, and all that He has done and suffered for our sake; and further, by the hope of heavenly glory, and by the consideration of His Presence in every thing and place, rejoicing in His perfections, and longing to please Him alone, and that solely for His own sake, at one time praising and magnifying Him, at another marvelling at His greatness and the like: all which, as we have said before, corresponds to the unitive way.

5. There is therefore this twofold reason why the four Weeks are said to correspond to these three ways: first, because of the subject-matter they severally treat of, which belongs to these ways; and because also in them are declared the first principles of each, which must afterwards be followed up by prolonged efforts, if we desire to reach any degree of perfection in them. And secondly, because in them we learn the manner and method which we must subsequently observe in pressing forward in each of these ways.

6. From this it follows that even if a man has experienced in the Fourth Week some sweetness, or seen the beauty of this unitive way, he ought not on that account to tarry in it without intermission, but should return to the former ways, and for a long time apply himself ordinarily to the mortification of his passions, the practice of virtues, and other similar exercises appropriate to these ways. It is not, however, impossible, and indeed it often happens, that while a man is exercising himself in one way, he experiences at times some affections

Sixthly, that he should endeavour daily to advance in virtues, especially in humility, patience, and charity. And in fine, that he should strive after the highest perfection which in his state of life, and according to the measure of divine grace given him, he is able to acquire.

5. These are for the most part general instructions which may be given to every one. There are others which may be added according to the profession, or state of life, or peculiar wants, of individuals; and indeed in the case of some these may be increased and extended in accordance with their greater devotion and spiritual progress. Such cases the good and prudent director will easily recognize, assisted by the grace and light of God our Lord and Saviour, to Whom be glory and honour for ever and ever. Amen.

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*Printed in Great Britain for* Robert Scott, *Publisher*, Paternoster Row, London, E.C., *by*
Butler & Tanner Ltd., Frome

W9-BFW-262